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ANALYTICAL REVIEW,

OR

HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING

SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSEQUENCE,
WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

"At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
" censura tempus teratur; sed plane *historice* RES IPSÆ narrentur, *judicium*
" *parcius* interponatur." *BACON de historia literaria conscribenda.*

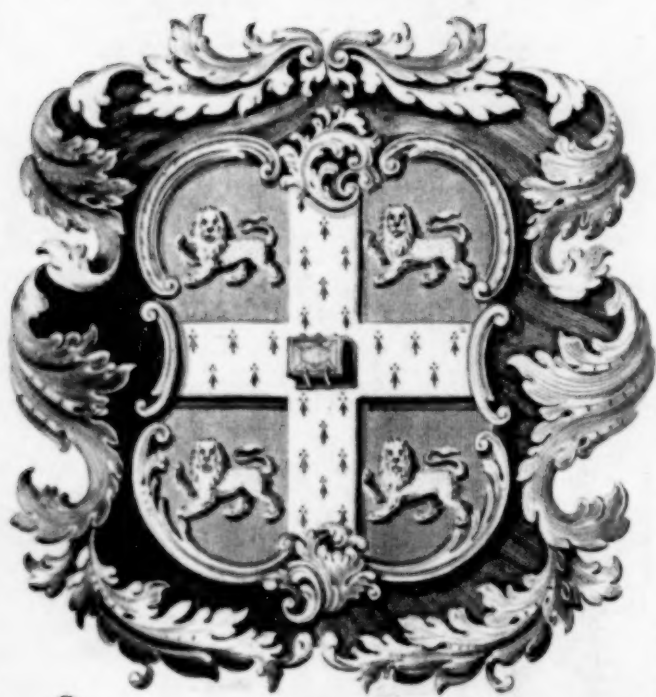
V O L. XIII.

FROM MAY TO AUGUST, INCLUSIVE, 1792.

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M DCC XCII.



Academiae Cantabrigiensi
Liber.

T H E
ANALYTICAL REVIEW,

For M A Y, 1792.

ART. I. *Antiquities of Ireland.* By Edward Ledwich, LL. B. M. R. I. and F. A. S. of London and Scotland. 4to. about 500 pa. and 37 plates. Pr. 2l. 2s. in boards. Dublin, Greuber; London, Dilly. 1790.

THE volume now before us, consists of a collection of essays on the antiquities of Ireland. They were written at such times as could be spared 'from clerical and domestic avocations,' and the public are indebted for their appearance, to the Rev. dean Coote, 'who devotes a large portion of an ample fortune to its noblest use, the encouragement of letters, arts, and industry.'

In our account of this article, we shall take the several papers as they occur; and endeavour to give a short analysis of each.

I. *Of the colonization of Ireland in early ages.*—After mentioning and ridiculing the idle tales concerning Noah's granddaughter, Partholanus, Milesius, &c. &c. and their arrival in Ireland in very remote times, the author is of opinion, that the identity of the Erse and Irish languages, affords complete evidence that Ireland was peopled from Scotland; for it seems highly improbable to him, that a small body of its inhabitants sent forth from an obscure corner, should be adequate to the colonization of the isles and highlands of Scotland, or that a nation which had bravely resisted the Roman prowess, could so far degenerate, as to submit to, and accept the language of a handful of invaders.

The original Irish were part of the Celtes, the first grand class who sailed from the Mulls of Cantire and Galloway, and these possessed the island, and continued to multiply till disturbed by the *Firbolgs*, a branch of the second class, or great Scythian swarm.

The *Firbolgs* were Belgæ from the northern parts of Gaul; like the other rude nations of antiquity, and like the antient Greeks as recorded by Thucydides, they practised piracy and war. The period of their arrival in Ireland is uncertain, but as they were a maritime and mercantile people it was not long after they were seated in Britain, that they explored this country,

and established colonies in it. From the testimony of Ptolemy, we may with some degree of certainty affirm, that the Belgæ possessed all the south-east parts of Ireland, and that they emigrated not from Britain, but from Belgic Gaul, and Germany.

The Picts seem to be the next strangers who settled here. Stillingfleet from arguments hitherto unanswered, proves that they came from Scandinavia, and consequently were a Gothic or Scythic tribe. In the Irish chronicles we find that *Lugaidh*, an Irish monarch, espoused a Pictish princess, somewhat previous to A. D. 15; and that in 128, the Picts and Irish joined in plundering the Roman provinces of Britain.

The Scots issued from, and were a tribe of the same fruitful Scythian hive; they rendered themselves remarkable by their conquests and their ferocity, and repeatedly landed in Ireland, sometimes with the hopes of procuring booty, and at other times with the more daring intention of entirely subjugating it.

Harald Harfagre, king of Norway, a prince fond of naval enterprizes, about 903 fitted out a well appointed fleet, under the command of his two sons, Thorgils and Trotho, with which they ravaged Scotland, Wales, and Ireland; these two brothers settled in Dublin, and were the first Normen who reduced it under their power.

Our author very justly observes, that it is impossible to write on a subject like the present, with any degree of certainty, as a regular and connected series of events, is only to be found in the chronology of polished ages.

11. *The history and antiquities of Glendaloch, in the county of Wicklow.*—Glendaloch, or Glendalough, is situate in the barony of Ballynacor, in the county of Wicklow, 22 miles south of Dublin, and from the earliest ages seems to have been a favourite seat of superstition. It is surrounded on all sides, except towards the east, by stupendous mountains, which throw a gloom on the vale below, well suited to inspire religious dread, and horror. The tribe of wild and ignorant savages who here first fixed their abode, deprived of the light of letters, and unoccupied in any amusing or profitable employment, were a prey to melancholy thoughts, and the basest passions. Their fears animated every rustling leaf, and whispering gale, and invisible beings multiplied with the objects of their senses. The gloomy vale, the dark cave, the thick forest, and cloud-capt mountain, were the chosen seats of these aerial spirits, and there they were supposed to celebrate their nocturnal orgies. These idle fears could only be appeased by the bold pretensions of pagan priests to mystic and supernatural powers, which were supposed capable of taming the most obstinate daemon, and of protecting the terrified savage.

The

The first christian preachers among these barbarians chose to lay claim to the power of their predecessors; they continued the reign of superstition, and only diversified its form. Glendaloch had before been peopled with evil spirits, and its lakes filled with great and devouring serpents; the interposition of some saint was therefore necessary, under whose protection the inhabitants might live secure from temporal and spiritual evils.

At a loss for a patron, they adopted a practice, common throughout Europe in the dark ages, that of personifying rivers, mountains, &c. This custom had already reached Ireland; the Shannon was under the guardianship of St. Senanus; the town of Down, of St. Dunus; and the mountain Kevn at Glendaloch, was consigned to the special care of St. Kevin. The numerous miracles performed by this saint are supported by the testimony of a variety of writers, who propagated and perhaps believed them. We shall content ourselves with quoting an instance of the patience of this holy man;—

‘ On a certain time putting his hand out of the window, and lifting it up to heaven according to custom, a black-bird perched on it, and using it as a nest, dropped her eggs there. The saint pitied the bird, and neither closed or drew his hand in, but indefatigably kept it stretched out until she brought forth her young.’

The reliques of St. Kevin brought a prodigious number of zealous and bigoted votaries to his shrine, and a naked and barren wilderness was thus quickly adorned with churches and houses.

III. *The history of the Irish Culdees: with the antiquities of Monaincha in the county of Tipperary.*—The celebrated monastic order of the Culdees was founded in Ireland during the 6th century, by Columba, who is said to have been descended from an illustrious family, and to have been born A. D. 522. He was educated at St. Finian's at Clonard, where he acquired the rudiments of that knowledge and discipline, which were afterwards productive of such eminent advantages to christianity in Ireland, Scotland, and England. In 546, he founded the monastery of Durrough, and established such admirable rules for his monks, that they soon became as conspicuous for erudition as sanctity of manners, and were distinguished by the honourable appellation of Culdees, which according to * Shaw, is derived from *Ceil-de*, or servant of God. Possessing a powerful eloquence, and an unabating zeal, his talents acquired him such reputation, that he was called forth from the practice of ascetic virtues, to the regulation of state affairs. Having soon after instigated a bloody war, without just cause, he abjured his native country, by a voluntary exile, and imposed on himself a mission to the unconverted Picts; such was his success on this

* Hist. of Moray, p. 251.

occasion, that the isle of Hy, now called Iona, one of the Hebrides, was given him, on which he constructed a monastery.

As to the Culdees, they are said to have been distinguished for a love of letters, and an inviolable attachment to religion, but their institutes being unfriendly to those of the church of Rome, their adversaries who were devoted to that see, have consigned their name and tenets to oblivion. Like the British monks they supported themselves by the labour of their own hands; they usually married, but always abstained from their wives when it came to their turn to officiate.

Monaincha, or the *boggy isle*, was one of their ancient seats; it lies about a mile south from the road leading from Borrofin-Ossory to Roscria, and is three miles distant from the latter. The ruins of the Culdean abbey, &c. are accurately described by our author.

iv. *Of the Ogham characters, and alphabetic elements of the antient Irish.*—According to Keyzler, Oga, Ogum, and Ogma are old Celtic words implying letters written in cypher, and indirectly an occult science. In this article the author combats and rejects the pretensions of his countrymen to an original alphabet. An engraved table contains a variety of Irish and British Ogums.

v. *Of the antient Irish coins: with the antiquities of Athassel, in the county of Tipperary.*—Here again Mr. Ledwich wounds the national pride of the Irish, by detracting from the antiquity of their coins.

‘If coin,’ says he, ‘is the criterion of civilization, the Irish through every period of their history, must have been little removed from barbarism.’

He ridicules the unblushing confidence of those who describe mints erected several hundred years before the incarnation, and yet cannot afford any specimen of their productions. He affirms that there was not any mint in Ireland antecedent to the 9th century, and that this was then introduced by the Ostmen, whose coins were only current among themselves; he even asserts that English money did not acquire currency before the middle of the 14th century. The following is a horrid picture of the manners and oppressions of a former age.

‘No man endeavoured to acquire property, when his children were not to inherit it. If one became wealthy through industry, or other means, the arbitrary *cuttings*, *seizings*, and *cosherings* of his lord, soon reduced him to a level with his other beggarly slaves. This lord looked no farther than the support of barbarous magnificence and hospitality: he received his rents in butter, oatmeal, pork, and beeves. To such the English laws and English name carried an hated sound, because it alarmed their pride and independence, and they feared with the loss of dignity and possessions, an emancipation of their vassals. In a word, their general policy and municipal regulations extinguished every inclination, and repressed every motive to industry, manufac-
tures,

tures, trade and wealth. Can we wonder then, at their having no coin of their own, or at their not desiring that of others?"

The Priory of Athassel, was founded by William Fitz-Adelm de Burke, about the year 1200: the ruins of this building indicate its former magnitude and splendour.

VI. *Observations on the stone-roofed chapels of the antient Irish: with the antiquities of Cashel in the county of Tipperary.*—Notwithstanding the boastful tales of O'Connor and Lynch, it is here asserted that the Irish had neither domestic edifices, nor religious structures of lime and stone, antecedent to the great northern invasion in the 9th century. The church of St. Doulach, situated about four miles east of Dublin, on the road to Malahide, has a double stone roof. Near the church of Portaferry, stands a chapel covered with a coved arch of stone, so closely and firmly cemented, that it does not appear to admit the water. There is also a very antient *crypt*, in an isle in the Shannon, not far from Killaloe, but that of the greatest magnitude, and best architecture, is Cormac's chapel at Cashel, which stands on a high insulated rock. This, which is one of the most curious fabrics in these kingdoms, is said to have a striking resemblance to the church of St. Peter at Oxford.

VII. *A review of Irish literature in the middle age.*—The invasion of England by the Anglo-Saxons in the middle of the 5th century was an event extremely calamitous to that country, but productive of the happiest consequences to Ireland, by driving many learned and pious men thither, who promoted the study of letters, and strengthened infant christianity among the inhabitants. Our author can discover no other adequate cause for the quick and rapid advances made by his countrymen in literature, but the emigration of the British clergy in this, and the next age. During the 6th century, the British clergy still continuing to fly from the exterminating fury of the Anglo-Saxon power, many who retired to this island, opened schools, and sacred and profane literature were cultivated in the Irish abbies; in that of Roscarbury in the county of Cork, St. Brendon taught the liberal arts. The religious establishments in the 6th, 7th, and 8th centuries, together with the discouragement of literature by the Roman pontiffs, were circumstances that tended to make Ireland the school of learning to the western world. That illustrious ornament of the imperial purple, Charles, so justly surnamed the Great, warmed with an ardent zeal to disseminate knowledge throughout his extensive dominions, attracted from all parts of Europe, and more especially from Ireland, men of the greatest reputation to second his views.

In the ninth century, the muses began to desert their antient seat, and to seek protection in foreign climates from the Ostman invasion. In the 10th, 11th, and 12th centuries, Ireland still

preserved her literary reputation, although she could not escape the contagion and infelicity of the times.

Osbern, a monk of Canterbury, observes that learning must have been natural to the Irish from long habit, and that there were many and illustrious men among them admirably instructed in sacred and prophane literature. We shall be the better able to estimate the value of this eulogium, by knowing that Osbern is praised by an excellent judge*, for the beauty and eloquence of his Latin style, and for his matchless skill in music.

‘Thus we see,’ adds the author, towards the conclusion of this article, ‘that the vicissitudes of human affairs, had not for many ages obscured our literature, or drawn over this favoured isle the dark veil of ignorance or illiteracy. But what neither domestic convulsions, the ravages of barbarians, or all-devouring time could effect, was quickly accomplished by the establishment of a corrupt religion. We no sooner embraced that of Rome, than we lost our genius and our superiority.’

The antiquities of Devenish in the county of Fermanagh.—Devenish, corrupted from *Dav-inis*, or the Ox’s eye, is an island in Lough Erne, a few miles distant from Enniskillen. St. Lasarian founded a monastery there in 563.

‘We learn from Usher and Ware, that it was originally a Culdean establishment, where the celebrated disciples of St. Columba, continued to exercise their piety and virtue, till overborne by superstition, and an intolerant religion. The oldest erections here, are St. Morlaife’s house, and a fine round tower, both probably coeval. These I apprehend were Dano-Hibernian works.’

VIII. *Of the ancient forts and castles in Ireland; with the antiquities of Dunamase and Ley Castle, in the Queen’s county.*—Our author is of opinion, that from the mode of life, and the paucity of the Celtes (the primeval possessors of Ireland) they had not much need of forts, as there did not exist many causes of jealousy or war; he does not however deny their ‘capability of securing themselves or their property by earthen works.’ On the arrival of the Firbolgs, a series of hostilities immediately commenced between the new and the old inhabitants, and rising grounds and conical hills began to be preferred, as more defensible, and less liable to surprise. The *raths* were elevated spots, some measuring not more than ten or fifteen yards in diameter, while others contained eighteen or twenty English acres, in proportion to the power, and property of the Toparch. Round the fortifications that enclosed these, the clan resided, and within them they retreated from danger. The *dun* or *din* was another kind of fort, and the same as the Welch *dinas*; this was originally an insulated rock. *Daingean* is a Celtic word, answering to the Teutonic *bawen*, or English bawn, from its being constructed, and secured by branches of trees,

* Guil. Malmsh. de Reg. Ang. c. 8.

The *rath*, the *dun*, and the *daingean*, with their fosses, ramparts, and pallisades, were the only forts among the Irish, antecedent to the Norman invasion in 1169. On the arrival of Henry II., he secured his conquests by means of stone castles.

It is worthy of remark, that all the Irish castles, till the reign of James I., were built by English masons, and on English plans, and that the natives, who always considered them as places of confinement, could not be brought for ages to adopt them as instruments of defence.

Dunamase, formerly a place of great strength, is situated in the Queen's county, about four miles from Maryborough; and the castle of Ley, one of the oldest structures erected by the English, stands near Portarlinton in the same county.

ix. *A specimen of the natural history of Ireland, and of the manners of the Irish in the 12th century.*—This article seems to be chiefly compiled from Giraldus Cambrensis. It is not unworthy of observation, that the barbarous mode of drawing the plough by means of the horse's tail, is practised in some parts of Ireland at this very day, notwithstanding the exertions of government to suppress it. We are told that in 1612, a penalty of ten shillings was levied for every plough so drawn in Ulster, and that this barbarous practice was so general, that the sum amounted in one year to 870l.!

x. *Of the music of the ancient Irish, as cultivated by their bards:* By William Beauford, M. A.—Poetry and music have been cultivated amidst the rudest and most savage nations of antiquity, and we are taught to believe by modern discoveries, that no people exists without them. The original music of all countries was vocal, and seems to have at first arisen from the extemporaneous hymns and songs in praise of their deities and their heroes. The old inhabitants of Ireland, denominated their vocal music, or that in which their poems and songs were sung, *Pheateadb* or *Peiteadb*, that is, narrative music. The Hibernian bards are here said to have received much instruction in the melodious part of their music, from that cultivated by the Christian clergy. It is suggested that O'Carrol, about 1330, and Cruise, two eminent harpers, were most probably the first who tuned their harps 'on the true diatonic, harmonic principles.' With the state of the ancient Irish melodies of the middle ages, we are not acquainted, few having reached our time; but the native music at present found among the descendants of the Aboriginal inhabitants, is extremely characteristic, and strongly expressive of the language, and the genius of the people.

Barbarous nations seldom possess a variety of musical instruments, and it does not appear that the ancient inhabitants of either Britain or Ireland, had them, in any number, prior to the arrival of the Romans. The original use of these, was

either to sustain the voice, or to beat time to the several performers in their general concerts. Under this idea, our author thinks they may be reduced to two species, that is, Organic, and Rythmical. Of the Irish organic or wind instruments, the natives mention several, under the different names of *fluic*, *flac*, *adbrac*, &c. &c. which were different names for the bugle horn. The *goll-trompa* or trumpet of the strangers, was the brazen horn used by the Danes, Normans, and English. The *trompa*, which resembled the modern trumpet, was the military musical instrument of the Saxons, Franks, and Normans; the *pioba mala*, or bagpipes, the *cuirleagh-cuil*, or elbow-pipes, &c. Of the Irish rythmical instruments, the *tiompan* or drum; the *crotal* and the *crotalin* seem to have been the principal. The *clarsach* or harp, which is here supposed to be of Teutonic or Scythic origin, is the only Irish stringed instrument mentioned by Cambrensis.

‘ From this examination of the music of the old inhabitants of Ireland, it appears, that their bards cultivated that art in a stile equal, if not superior, to their neighbours; but even in this, if compared with the moderns as an art, candour must acknowledge that they were nearly barbarians. Among the Irish, music had probably attained its utmost point of perfection in the time of Cambrensis, from which period it was on the decline, and although in subsequent ages it was reduced more to a regular art, it still continued to decrease in vigour, and at length expired with the Bardic order.’

Antiquities of old Leighlin, in the county of Carlow.—

During the English and Irish wars, the town and diocese of Leighlin experienced many vicissitudes of fortune. Except the cathedral which is kept in tolerable repair, and used as a parochial church, no vestiges of this place now remain.

‘ XI. *Of the political constitution and laws of the ancient Irish.*—

The prohibition of the ancient municipal laws within the English pale, and the discouragement of them wherever the English power and interest extended, with their total disuse, and extinction in the reign of James I. are circumstances which render this a subject extremely difficult to be treated of with any great degree of perspicuity. The succession to the Irish throne was elective, but the choice was generally made from the *Riogh Dama*, or royal stock, or progeny of the three sons of Milesius, ‘ the imaginary hero of bards and senachies.’ The person elected, was the brother, uncle, cousin-german, or other near relation of the reigning prince, for, by ‘ the law of Tanistry,’ the oldest and worthiest of the surname was chosen. Whatever might have been the policy of this law, it was highly injurious to the public peace, by exciting competitions, and animating factions. Walsch * confesses, that out of 200

* Prospect. p. 2. Ware by Harris, p. 89.

kings, 170 died premature and violent deaths : Such was the precarious tenure to the Irish throne ! The *flath*, or chief of every tribe was also elected ; the manner is thus pointed out in a Brehon law *.

“ No usurper shall force himself on a tribe, on the election of a proper chief ; but the chiefs of kin of every tribe shall assemble, and remain three nights in the election of a proper chief, doing all things for the best, and the satisfaction of the people.”

* Here (adds our author) ‘ we perceive an uniform system ; the heads of the tribes chose a kief and the nobility elected a tanist. The Teutonic origin of this custom, is clearly evinced by the German practice at this day of electing a king of the Romans, the presumptive heir of the empire, and that not by the nobility at large, but in the wahltag, or particular assembly of the electors.’

The revenues of the Irish kings arose from their demesnes, tributes, and fines ; the first of these were inalienable. The power of the feudatories over their vassals, was the same as the king over his feudatories. The nobility consisted of various orders, such as *righ*, *neimed*, *tosche*, or *toiseach*, *tiarna*, and *flath*. *Righ* seems to signify a provincial king, *tiarna* the chief of a large district ; *toiseach*, the military leader ; and *flath*, the ruler of one or more *raths*. The monarchy of Munster contained no less than eighteen kings. The person who administered the laws, was called *brathamb* or *brehon* ; he sat either on the acclivity or summit of a hill, to hear and decide upon the causes brought before him, and had the eleventh part of the fine or mulct. Baron Finglass, in 1534, complains how reproachful it is to Englishmen, ‘ that the laws and statutes made in the land, are not observed or kept even eight days after making them, when Irishmen keep and observe stable the laws they make upon hills in their country.’

Abbey of Knockmoy, county of Galloway.—This monastery was founded in 1189, by Cathal O’Connor, monarch of Ireland, in consequence of a vow. The fresco paintings which adorn the tomb of Cathal at Knockmoy, have been said to be allegorical, by an ingenious writer in the Hibernian Critical Review ; but our author thinks, that it consists of direct allusions to some well known facts in the ancient history of Ireland.

XII. *Of the round towers in Ireland.*—These *cloghaed* or round towers, have opened a fruitful field for conjecture : our author supposes them to be *ostman*, or Danish works erected as bell-fries. ‘ Their figure,’ we are told, ‘ somewhat resembles those slender high round steeples, described by travellers in Turkey, that are called *minarets*, adjoining to their mosques or temples.’

XIII. *The antiquities of new Grange, in the county of Meath.*—It was a law of Odin, the great gothic deity and legislator, that

large *barrows* should be raised to perpetuate the memory of celebrated chiefs. These were composed of stones and earth, the whole formed with infinite labour, and some art.

‘The altitude of the mount at new Grange, from the horizontal floor of the cave, is about seventy feet. The circumference at top, is three hundred, and the base covers two acres of ground. It is founded on an amazing collection of stones, and covered with gravel and earth.’ Governor Pownall observes, that the mode of burial, and the species of sepulchral ornaments at New Grange, may be traced through Denmark, Sweden, Russia, Poland, and the *Stepps* of Tartary.

XIV. *Of the ancient Irish dress.*—Very little to be depended upon, has occurred to our author on this subject, antecedent to the 8th century. An Irish canon of that age * decrees, ‘that every clerk, from the door-keeper to the priest, who shall be seen without his tunic, and who does not cover the nakedness of his belly, shall be separated from the church.’ This clerical tunic, was at first a long loose garment with sleeves; it was afterwards shortened, and reached no farther than the knees; the most ancient Irish dress of which we have any certain account, was barely a skin mantle. The Firbolgs, or Belgic colonies, introduced the woollen manufacture into Ireland, and with it the *sagum*, or woollen mantle. Giraldus Cambrensis, speaking of the Irish in the 12th century, says, ‘they are but lightly clad in woollen garments, barbarously shaped, and for the most part black, because the sheep of the country are black.’ Naturalists tell us with great truth, that the colours of animals, are often their greatest security from destruction; by these means, the smaller evade the larger insects; thus hares, assuming a white colour in winter, when snow abounds, elude their sharp-sighted enemies. ‘What nature thus kindly does for animals,’ adds our author, ‘reflection does for man. The Highlanders, formerly exercised in perpetual rapine, the better to conceal themselves, gave to their clothes an heath tincture; the black clothing of the Irish was for the same purpose, being the colour of their bogs, their constant retreat.’ We do not think Mr. L. fully justified in this last assertion, for we are inclined to believe with Cambrensis, that the dingy colour of their garments, may more fairly be attributed to the breed of black sheep with which their country abounded, (the fleeces of which were not susceptible of any dye) than to the ingenious reason here suggested.

While the Irish preserved their native language and dress, there was no hope of civilizing them, or bringing them to an acquiescence in the government and laws of England. Our

* S. Patric. Opusc. Ware, p. 42, 43.

princes were well aware of this, and endeavoured, by means of penal statutes, to reduce the Irish to a conformity with their other subjects. The suppression of monasteries, and the reformation of religion, in the reigns of Henry VIII. and Elizabeth, were infinitely more conducive in reclaiming them from barbarism, than all the severity of the laws.

xv. *The antiquities of the Irish church.*—The church-history of Ireland, buried as it has been ‘amidst the trash of fabulous, puerile, and contemptible legends,’ is a work of great difficulty. According to our author, the writings of Vincent, Beauvais, Moronus, Vafaldus, O’Sullivan, and Colgan, concerning the first preachers of the gospel in that island, are ‘figments entirely unworthy of notice.’ The miraculous life of Patrick is examined by him with great attention, but even the existence of this wonder-working saint, who is said to have ‘produced fire from ice, expelled the devil from a heifer, and changed water into honey,’ is questioned. ‘The fact is,’ adds he, and we find it has been amply confirmed, ‘that Christianity flourished in Ireland long before the age of St. Patrick, and that it was at first preached, not by Roman, but by Asiatic missionaries, or their disciples, the latter dissenting in various important particulars from the former.’ The bounds of our review will not permit us to enter more largely into this article.

xvi. *Miscellaneous antiquities.*—It is affirmed, contrary to the opinion of colonel Vallancey, that the arms made use of by the Celtic inhabitants of Ireland, were simple in their construction, and such as characterise a barbarous and uncivilized people. Spears and arrows headed with stone, or flint, were the instruments made use of by them in war, and these indicate the rudest state of society. The Firbolgs, or Belgic colonies, introduced the use of brass and copper, and formed their military weapons from these metals. Numbers of them have been discovered of late years, and also a variety of bracelets, broches, &c. of which we cannot give a proper idea, without the aid of plates. We are told, that until lately, drinking-cups of human skulls, were to be seen in the dwellings of some Irish families!

We have thus taken a survey of Mr. Ledwich’s *Essays on the Antiquities of Ireland*. Instead of relying on etymology, like many of his predecessors, he has had recourse, when possible, to written authorities, which he first examines separately, and then compares with each other.

His present work exhibits abundant marks of learning and industry, and seems chiefly to be wanting in a happy and ingenious arrangement, which would have aided inquiry, and prevented the reader’s patience and curiosity from being often fatigued, and sometimes exhausted.

ART. II. *Farther Observations on the Discovery of America, by Prince Madog ab Owen Gwynedd, about the Year 1170. Containing the Account given by General Bowles, the Creek or Cherokee Indian, lately in London, and by several others, of a Welsh Tribe, or Tribes of Indians, now living in the western Parts of North America.* By John Williams, LL.D. 8vo, 51 p. pr. 1s. 6d. White and Son. 1792.

WE have already taken notice of a pamphlet written by the same author, entitled, 'An Enquiry into the Truth of the tradition, concerning the Discovery of America, by Prince Madog ab Owen Gwynedd, about the Year 1170,' &c. (see Anal. Rev. Vol. IX. p. 401.) and we shall now pay some attention to the present, which may be considered as a supplement to it.

The improbability, nay impossibility, of prince Madog's discovery of the western continent without the assistance of the mariner's compass, which was then unknown, having been often suggested, that difficulty is here attempted to be surmounted by a reference to history. It is asserted by many authors that the Greeks and Phœnicians performed voyages to Britain, and visited the coasts of the Baltic, without the knowledge of the magnetic needle, and hence it is inferred that there is nothing so extraordinary in the discovery alluded to. It does not appear, we are told, that this prince had any idea of a western continent, when he set sail, for he was not led by inclination, but forced by necessity and prudence to leave his native country. He directed his course southward; but adverse winds and strong currents might drive him westward till he fell in with the American coast.—

'This voyage, therefore, was not more *inexplicable* than those of the Phœnicians and Grecians, nor was his return to his native country so difficult to be accounted for, as hath usually been thought. If in returning to Britain he fell into that current which runs northward on that coast, and was carried by it to the latitude of Britain, which he could well know by the height of the sun by day, and of the pole-star by night, which as a sailor he could not be unacquainted with; then knowing that Britain lay eastward, on his right hand, altering his course, and going eastward, he could not well fail of coming to Britain. The pole-star is not only a safe guide to the north and south, but also to the east and west; at least, sufficient to prevent his sailing on one point, when he intended to sail on one opposite.'

Such are the arguments made use of by Dr. Williams, in support of the very extraordinary voyage of prince Madog; we shall now adduce some new facts tending to prove the actual existence of a tribe on the continent of America, whose progenitors are supposed to have been Welsh, or, more properly speaking, Britons.

The

The first testimony is that of a person here called 'General Bowles,' who came lately into this country, under pretence of being charged with an embassy from the Cherokee Indians.

'When Mr. Owen (a friend of the author's) told the general the occasion of his waiting upon him, and that it was to enquire whether he knew any thing of a tribe of Welsh Indians, he replied that he well did, and that they are called the Padoucas, or White Indians. (Mr. Owen, previous to his interview with Mr. Bowles, thought that the Padoucas were the Welsh tribe.)

'When a map was laid before Bowles, on which that name was inscribed, he said, "these are the people," and shewed the limits of their country. He added, that in general they are called the White Padoucas, but those who live in the northern parts of their country are termed the "Black Padoucas." On being asked the reason, he replied; "because they are a mixture of the white Padoucas, and other Indians; and therefore are of a darker complexion. The white Padoucas are as you are, (Mr. Owen is a Welshman) having some of them sandy, some red, and some black hair." He also said that they are very numerous, and are considered as one of the most warlike tribes on that continent. When he was informed of the time and circumstances of Madog's navigation, he observed, "they must have been as early as that period, otherwise they could not have increased to be so numerous a people." He affirmed that he had travelled their southern boundary from one side to the other, but allowed that he had never entered into their country. He was of opinion that they first came to the Floridas, or about the mouths of the Mississippi, and finding that a low and rather a bad soil, they pushed forward by degrees till they arrived at, and settled in the country where they now live, it being a high and hilly country, but as fertile and delightful a spot as any in the world.'

It does not appear, however, from this, that Bowles had ever seen any of the 'Padoucas,' or white Indians, here alluded to; and it is afterwards stated, that he had grounded his opinions on the relation of a Welshman, who had escaped from the mines of Mexico, and having made his way across the continent, happened to pass through this tribe, 'and at once found himself in the midst of a people with whom he could converse.' Among other particulars this man stated, 'that they had several books, which were most religiously preserved in skins, and were considered by them as mysteries.'

Mr. Price, another chief, who was born among the Creeks, says, that he did not understand the Welsh tongue, 'but that his father, who was a Welshman, had frequent interviews, and conversed with the Padoucas in his native language.'

Sir John Caldwell told Mr. Williams (a gentleman known to the author) that during the late war he was stationed on the eastern side of the Mississippi; that he lived long in that part of the country, acquired a perfect knowledge of the inhabitants, was adopted, &c. 'and that he was informed by them that

that the Panis, or, as the English pronounce it, the *Pawnees*, are a people considerably civilized, (who) cultivated the ground and built houses. Some Welshmen in his company understood their language, which they said was Welsh.' Sir John also informed Mr. W. that Mr. Pond, 'a very sensible intelligent trader,' had often frequented their country, and affirmed 'that the Panis are whiter and more civilized than any other Indian tribe.' The testimonies of Mr. Binon, Mr. Rimington, a letter from Mr. Cochran to governor Dinweiddie, &c. &c. are adduced in confirmation and support of our author's opinion.

Dr. Williams is exceedingly anxious that a subscription should be entered into, in order to ascertain whether such a tribe, or tribes, actually exist; and as the expence of this undertaking would not, according to his conjecture, exceed 500 or 600l. we really think, at a period when a society has been established on purpose to explore the unknown interior parts of Africa, &c. &c. that the sacrifice of such a trifle would not be an object of much consideration, in an age and country like that which we now live in.

ART. III. *The Marches of the British Armies in the Peninsula of India, during the Campaigns of 1790 and 1791; illustrated and explained by Reference to a Map, compiled from authentic Documents, transmitted by Earl Cornwallis from India.* By Major Rennel. 8vo. 114 Pa. Pr. 7s. 6d. 2d Edition. Nicol. 1792.

MAJOR Rennel's long residence in India, and his acknowledged skill in Asiatic geography, render him fully competent to the present undertaking. The subject chosen by him is an interesting one, and as the present article contains the only regular and connected narrative as yet published of the late operations of the British forces in India, we shall pay particular attention to it.

It being at length resolved to declare war against the sultan of Mysore, the grand Carnatic army assembled in the southern provinces, in May, 1790. The general plan of the campaign was to reduce the Coimbettore country, and other bordering tracts below the Gauts, and then to advance by the Gudelhetty pass to the siege of Seringapatam. While this, which would not only have ensured provisions for the campaign above the Gauts, but deprived the sultan of one of his principal resources, was undertaken by the grand army, the Bombay troops, under general Abercrombie, were to have reduced the country lying on the west of the Gauts, and afterwards to have co-operated with general Medows, as circumstances might require, or permit. In the mean time the safety of the
Carnatic

Carnatic was provided for, by a force, stiled, from its position, the centre army, under the command of colonel Kelly: it was stationed in the line between Madras and the passes leading to Mysore, and was to be reinforced by a strong detachment from Bengal, under colonel Cockrell.

Such was the disposition of the British forces meant to be employed in this war. As to our allies, the Poonah Mahrattas, and the Nizam, they were respectively to attack the enemy's dominions, in the quarters bordering on their own country; and then to penetrate towards Seringapatam, as to a common centre. The better to enable them to execute these designs, a brigade of British troops was annexed to each of their armies.

General Medows joined the grand army in the plain of Trichinopoly, on the 24th of May.—

'This spot,' says our author, 'is rendered memorable, by the victories of Lawrence, and the heroes of his times, when the Mysoreans were rabble, and their chief, Hyder Ali, an unpractised soldier. But such are the mutations in human affairs, that one of these parties, a handful of British troops, then in the capacity of auxiliaries to the Nabob of Arcot, became in the course of a few years after, the arbiters of empire in India: and the other their most powerful and determined enemy! It is an unpleasant reflection (continues he) that a necessity should have existed, for a progressive increase of our military force in India. But it is a necessary consequence of our wars, to make better soldiers of those we contend with. An army of 7000 in the field established our power; 27,000 only support it.'

When the general saw the line under arms, he expressed his pleasure at its appearance. Indeed the strength and appointments of this, were far superior to those of any other army that had ever taken the field in India; it consisted of about 14,000 effective men, and its discipline was at the highest point it could possibly attain.

On the 26th, the British troops marched from the plain of Trichinopoly towards the Coimbatore country, carrying with them forty-five days provisions; on the 15th of June, they entered Tippoo's country, took possession of the fort of Carroor, and halted at the town of Coimbatore, on the 22d of July: this place is situated near the eastern foot of the Gauts, and is reckoned the capital of the surrounding tract of country. Towards the latter end of August, colonel Floyd reduced Damicotta, and Sattimungalum, the latter of which was peculiarly important, on account of its situation.

Tippoo, who seems to have been at length alarmed, descended the Gujelhetty pass, on the 12th of September, and on the following day cannonaded colonel Floyd's detachment, which was posted on the south of the Bowanny; that officer found it necessary on the succeeding night to prepare to fall back towards Coimbatore; in this retreat, which seems to have been

been conducted with great ability, the troops under his command displayed a bold and undaunted conduct, that finally ended in checking the enemy in their pursuit.

General Medows soon after left Vellady, and made two marches to the eastward, in order to offer Tippoo battle; but the sultan had fallen back to Sattimungalum. In the mean time, the British army began to be in want of provisions; it was therefore found necessary to return to Coimbatore, for the double purpose of receiving supplies, and covering the siege of Palicaudcherry, which surrendered the day before their arrival. On the 20th of September, the grand army marched once more in quest of Tippoo, who, as usual, decamped on their approach. On the 15th of October, we find general Medows again at Coimbatore, and on the 17th the garrison of Daraporum arrived in his camp, under an escort of the enemy's troops, conformable to the terms of the capitulation. They 'spoke in high terms of their honourable treatment; excepting that the parole, not to serve during the war, was in some measure exacted from them.'

It was now evident, that such was the rapidity of Tippoo's marches, that no army appointed like ours, was able to bring him to action in the open country, for he could advance, retreat, penetrate the line, cut off the stragglers, and accomplish all the purposes of a predatory war, with impunity. In fine, general Medows, who had effected a junction with colonel Maxwell, on the 17th of November, arrived at Varnee on the 12th of January, and thus closed the first campaign.

On the 29th of January, 1791, earl Cornwallis joined the army at Vellout. General Medows was now second in command; the superintendence of the Carnatic was left to general Musgrave. The army, which had been supplied with part of the battering train, consisting of 12 eighteen pounders, eight small mortars, &c. marched in two columns towards Vellore on the 5th of February, and on the 11th encamped in the neighbourhood of that fortress, where two twenty-four pounders arrived in addition to the artillery.

From the direction of the march hitherto, it was supposed that lord Cornwallis intended to enter the Mysore country by the Barramaul valley, and the sultan was so firmly persuaded of this, that his whole attention seems to have been directed towards the passes in that quarter; the British troops therefore experienced no sort of interruption whatever, during the five days march from Vellore to Muglee.

On the 20th of February, the army gained the head of the pass, and encamped at Palamnaire, a short way beyond it.—The pass is described thus:

'Several parts of it are steep, particularly the second, and longest ascent, of about 500 yards, which at the top has rather
a sharp

a sharp turn to the left. The road was new and well made, and neither rugged nor stony. The draft bullocks were not taken out of the yokes, and with the assistance of the troops at the drag ropes, and the elephants pushing from behind, the whole of the heavy guns were got up, in a few hours. Several other considerable ascents as well as descents occurred, in going through the rest of the pass, which is altogether about six miles through.' 'As we understand this (adds our author) to be the shortest and easiest pass, up the great eastern range, it may easily be conceived, how much the difficulty of ascending it might have been encreased, by the presence of a bold, active enemy, already in possession of the southern passes, had either of those within our knowledge been attempted.'

The range of ascents usually denominated gauts, which presents a stupendous rampart towards the Carnatic, and a vast terrace towards Mysore, is so elevated as to influence the seasons as well as the military operations in both countries. The level of this terrace, supported by the gauts, must necessarily rise as it extends westward, for all the rivers come from that quarter; the edge therefore of the table land fronting the Malabar coast is several hundred feet higher than the other, and on that side, it falls with so abrupt a descent, that it merits the term of a wall.

This tract of elevated country forms the theatre of lord Cornwallis's campaign of 1791.

On the 22d of February the order of battle was published, and the bullocks mustered, of which 27,000 were found fit for service; eighty elephants also were in the camp. The army left Palamnaire on the 24th of February, and, after eight marches (89 miles), with the intermission of two halts, arrived on the 5th of March, at Bangalore, where it encamped, on the N. E. side of that fortress, just out of gun-shot. On the next morning, the pettah, or town, and the northern and eastern faces of the fort or citadel were reconnoitred; on the afternoon of that day, some of the staff officers and engineers having again gone out for the same purpose, escorted by the whole of the cavalry, and Gowdie's brigade of infantry, colonel Floyd, taking advantage of the separation of the rear of Tippoo's army from the main body, pursued and attacked it with the horse under his command; but, after receiving a severe wound, he was at length obliged to retreat with considerable loss.

On the 7th the pettah was stormed and taken; a select party of the enemy attempted, but in vain, to regain possession of it, on the afternoon of the same day; and at eleven o'clock of the evening of the 21st, the fort was also stormed and carried, with inconsiderable loss on the part of the assailants. The killahdar, Bahauder Khan, a venerable soldier, highly esteemed by his master, fell, like Velasquez, at the foot of the colours;

about 1000 of the garrison shared the same fate; 300, mostly wounded, were taken, and 2000 are said to have escaped. Our loss was only about 50 officers and men, killed and wounded. Vast quantities of military stores, and 124 pieces of ordnance were found in the fort; there was a foundry for cannon in the pettah, and work-shops of all kinds for arms and accoutrements. The capture of Bangalore was attended with the most beneficial consequences to the victorious army; this circumstance also produced the surrender of Darwar and Copool, which were then besieged by our allies, and it occasioned the revolt of Tippoo's poligars, in the vicinity of our new acquisitions.

On the 28th of March, the army left the neighbourhood of Bangalore, and marched to the N. N. E. towards Chinna-Balabaram, but the nizam's troops, who were expected on the 3d, not appearing, lord Cornwallis moved to the eastward on the 5th of April. While the army remained here the bullocks were mustered; it was then found that 12,000 had died since the 24th of February, and of the 20,000 that remained, a great number were in a very weak state. On the 7th, part of the nizam's army arrived, and from 14 to 16,000 more 'in quality hardly deserving the name of troops, and very ill officered,' effected a junction on the 12th. Colonel Oldham also joined with supplies of provisions, and a reinforcement of infantry, on the 19th.

On the 25th, the day of halt at Vackaber, lord Cornwallis declared his intention of proceeding immediately to Seringapatam, and on application to the officers to reduce their baggage, and supply the surplus cattle for the purpose of carrying shot and stores for the siege, an arrangement was made, by which, 2,500 bullocks were transferred from private to public use; the nizam's people also carried 5000 eighteen pound shot, reckoned equal to 800 bullock loads. The rout towards Cankanelly was preferred, as it led to the neighbourhood of the Cauvery river, which was intended to be crossed, in order to join general Abercromby previous to the siege.

Tippoo having drawn his forces out of the island of Seringapatam, occupied a strong position near to the British army, and it was determined by lord Cornwallis to endeavour to surprise him in this station. Accordingly his lordship marched from Arakeery at the head of the principal part of his troops, at eleven o'clock on the evening of the 14th, leaving orders for the nizam's horse to follow early in the morning; but the night proving wet and stormy, the troops were found to have advanced only a few miles at day-break; the enemy, however, was attacked, forced to retire, and was pursued until the island batteries opened and checked the progress of the conquerors; not however before 'the whole island and city of Seringapatam'

had

had afforded 'a noble prospect' to part of the victorious troops. During this action, the nizam's cavalry rather incommoded than assisted our army.

After a necessary halt of two days, lord Cornwallis moved towards the ford of Kanambaddy, in order to attempt a junction with general Abercromby. The extreme weakness of the draft cattle was very apparent on the 18th of May, and a march of twelve miles on the succeeding day, required as many hours to perform it in, although the troops assisted in drawing the guns.

Every idea of removing the heavy artillery was now relinquished, and the innumerable evils arising from the multitude of camp followers, began to be severely felt. The project, therefore, of a junction with general Abercrombie's army was abandoned; and as the siege of Seringapatam could not now possibly take place, on account of the swelling of the Cauvery, the advanced state of the season, &c., all that could be attempted was, by remaining in their present camp to check the progress of Tippoo's troops, until the Bombay army had time to retreat.

On the 26th the grand army moved from Kanambaddy to the north-east on its return towards Bangalore; and in the course of this day's march, to the infinite surprise of the commander in chief, intelligence was brought him of the near approach of the Mahratta troops, commanded by Purseram Bhow, and Hurry Punt Furkya, who actually joined on the 28th, to the number of 30,000 men. On the 6th of June, the combined armies left the neighbourhood of Seringapatam, and on the 25th of the same month, Purseram Bhow took his station in the Sera country, while lord Cornwallis, with Hurry Punt, and the nizam's horse, marched towards Bangalore, where they arrived on the 11th of July.

Before we take leave of this interesting article, of which we have only attempted a faint out-line, we cannot refrain from quoting a passage, which, when the local knowledge of major Rennel is considered, must tend to preclude any sanguine ideas relative to our future conquests in this part of Asia.

'Those who have been in the habit of considering the management of our Indian warfare, as a task that any one could perform, and with as little force as they chose to employ, will now alter their opinions, on a retrospect of the three wars maintained by Hyder Ali and his son against us, in the course of 25 years: in which they appear to have progressively improved in generalship and in discipline, as well as increased in power. Our former contests were against undisciplined troops, unprovided with manageable artillery, and generally attacking without much system, either of attack or defence. It was reserved for the Mysoreans to put our prowess and discipline to the test, and he who could have arrived at that point, might possibly, had he been left to pursue

purſue his plans without interruption, have revived the Moha- medan empire in India, and began a new dynasty of Myſorean emperors in his own perſon.’

This work is printed in ſuch a manner as to afford a beautiful ſpecimen of Engliſh typography.

ART. IV. *Narrative of the Operations of the Britiſh Army in India, from the 21ſt of April to the 16th of July, 1791; with a particular Account of the Action on the 15th of May, near Seringapatam.* 4to. p. 19. pr. 4s. 6d. ſewed. Faden. 1792.

THIS narrative contains a general, but leſs detailed account, than the former, of the more recent operations of our army in India againſt the ſultan of Myſore.

After a deſcription of the battle in the neighbourhood of the enemy’s capital, we are preſented with the following ſhort account of that metropolis.

‘ From the hills we had a fine view of Seringapatam. The iſland is ſurrounded by an intrenchment, and batteries, ſeemingly well conſtructed, are raiſed to defend the paſſage of the river. The fort is large and irregular. Several out-works in the European ſtyle are on the land ſide, but thoſe parts waſhed by the river appear to be in the old Indian manner of fortification. It is ſurrounded by a double wall, and contains many handſome buildings. The reſt of the iſland is taken up with ſome neat gardens and an extenſive pettah (or ſuburb), in the open parts of which, and on the glacis of the fort, Tippoo encamped part of his army; the reſt were on the ſouth ſide of the river. The iſland was ſo full of men and cattle, that ſhot thrown into it at random could not fail to do ſerious miſchief.’

Our preſent author, who, however, acknowledges that the ſultan’s troops behaved with unuſual gallantry, ſeems to be ſanguine in hopes of future conqueſt.

‘ We now know the ſituation and ſtrength of the place, and the nature of the country which ſurrounds it, of which before we were entirely ignorant; we know the utmoſt of the difficulties we have to encounter, and when we again move forward, we ſhall be perfectly provided againſt them. Till then the ſultan has a ſhort reprieve, and we cannot believe his troops will ever again meet ours in the field, with that apparent ſteadineſs they ſhewed on the 15th inſtant. They had then every inducement to exertion; rewards had been diſtributed among them with a liberal hand; promiſes were made of ſtill greater recompence in the event of victory; and their maſter had uſed every effort to perſuade them, that nothing but confidence was wanting to inſure their ſucceſs. No argument of religious prejudice had been neglected, and every endeavour had been made to rouse them, from perſonal and family attachment, to exert themſelves in their ſovereign’s cauſe. Their poſition was ſtrong by nature, and ſtrengthened by art; their numbers enormous, and, in the event

of ill success, their retreat was certain. After all, though they stood better than we have ever before seen them do, yet they did not stand well; theirs was not an active exertion of valour, but a passive negligence of danger. It proved their want of real discipline:—and their hesitation as our troops approached them, evidently marked the contention in their minds between individual bravery, and the want of mutual confidence in each other. Their ill success, and the loss they sustained, which of course fell heaviest on those who were the last to retreat, will prevent them hereafter from engaging in a contest, to which repeated experience has proved them utterly unequal.'

A plan of the order of battle, and a sketch of the position of the two armies, during the action of the 15th of May, are annexed to this pamphlet, which is printed with uncommon elegance.

s.

ART. v. *Oriental Repertory*. Published at the Charge of the East-India Company. By Alexander Dalrymple. 4to. No. I. p. 96. price 14s. stitched. No. II. p. 160 and 5 plates. price 17s. 6d. stitched. Elmsley. 1791.

MANY very valuable pieces concerning the geography, commerce, history, and manners of the eastern parts, being lost from the want of a channel to introduce them to public view, Mr. Dalrymple was induced many years ago to draw up a scheme for such an occasional publication. The scheme did not take place at that time; but the East-India company having now liberally granted 200l. as a fund, Mr. Dalrymple has undertaken the task of publishing, and promises that no pains shall be wanting in him to promote the undertaking.

He proposes to separate the tracts under the classes of 1. Geography and Astronomy. 2. Meteorology. 3. Commerce and Manufactures. 4. Natural History. 5. Literature, Sciences, Arts, Manners, Customs and Religion of the Indians. 6. Miscellaneous.

He intends giving a preference to recent communications, before those pieces which have been long in his possession: and signifies, that he shall perhaps introduce parts of his own voyages.

The *first number* of the *Repertory* opens with a curious detail of the circumstances attending the cultivation of pepper, in the Circars, by the indefatigable labours of Dr. William Roxburgh, taken from a series of letters, which contain occasionally other subjects of public advantage and curiosity. This is followed by an account of the method of cultivating the pepper at Telli-cherry.

2. A letter from Dr. A. Anderson to Dr. Roxburgh, concerning the climate and productions of the Travancore country.

3. A description of the tree-indigo or *nerium-tinctorium*.
4. Summary account of the weather at Nagpore, by lieut. J. S. Ewart.
5. Lists of the casts or classes of Indians who eat animal food ; and of those who do not.
6. Memoir of a sketch of the roads into the Combum and Cudapah countries, by lieut. W. Caulfield Lennon.
Account of the construction of the plan of the roads from Nellore to the Western Passes, and to Ongole, &c. measured in 1788. By Colin Mackenzie.
- Abstract of the distances of the principal places from Nellore to the Passes of Rampour and Samiserum.
7. Voyage to Cochin-China, extracted by Mr. Dalrymple at Madras, and collated with a MS. now at the India-house.
8. Produce of different grain sown in the district of Vīzagapatam.

The cultivation of pepper in the Circars, appears to be an object of great consequence ; and much credit is due to Dr. Roxburgh, by whose assiduous endeavours, this valuable plant was introduced into cultivation there, in 1787, so effectually, that in a little time his plantations contained between 40 and 50,000 plants. Dr. R. however did not direct his whole attention to pepper. He had procured some cinnamon trees and two nutmeg trees. He raised some thousand plants of the sappan wood tree, got additional supplies of bread fruit trees, and was endeavouring to introduce the sago palm, and rearing of silk-worms, &c.

Dr. Anderson, besides some important observations on pepper, gives an account of the bread fruit tree growing most luxuriantly at Cochin, &c.

The tree-indigo promises to be a valuable acquisition in dyeing, because it is little liable to accidents from weather, requires no care, and is found wild in great abundance in barren tracts.

The account of Cochin-China is from a journal of Mr. Bowyear. In 1695, the gentlemen at Fort St. George, whilst Nath. Higginson, esq; was president, fitted out the ship *Dolphin*, on a voyage to that country, and Mr. Thomas Bowyear was appointed supra-cargo. They sailed in May 1695, and returned the 2d of April, 1697. Mr. Bowyear seems to have been a very intelligent and discreet man. After his return he was sent to Pegu. Mr. Higginson appears to have been an honest, conscientious, public spirited man ; several schemes were laid during his administration, for extending our commerce ; a correspondence was opened with the king of Succadana or Borneo ; the settlements in the dominions of Pegu, were re-established, and a correspondence was renewed with Acheen.

Borri's account of Cochin-China is generally esteemed; but this voyage of Mr. B. is at least half a century later. The state of this and the adjacent countries appears to be still nearly the same as here described.

This memoir contains instructions to Mr. B. what measures to pursue in attempting to obtain a settlement—letters to and from the king of Cochin-China—and Mr. Bowyear's journal of his proceedings and observations.

The *second Number* contains, 1. Letter concerning an expedition to the island Negrais, on the western part of the coast of Pegu; together with an account of the adjacent countries.

There is much curious information in this letter, though very defective.

2. The consequence of settling an European colony on the island Negrais; by the late governor Saunders.

This paper derives some consequence from its having been the foundation of the Negrais expedition, in 1753.

3, 4, 5, 6. Captain Baker's observations at Persaim, in 1755.—Journal of his embassy to the king of the Buraghmahns.—Short character of that king.—Short account of that country.

These papers are from MSS. given by the captain to Mr. Dalrymple, during the course of their voyage in the Cuddalore, in 1759.

Mr. D. has inserted in the introduction an account of Pegu, which he received also from captain Baker.

7. Account of the English proceedings at Dagoon, in 1755.

8. Ensign Lester's embassy to the king of Ava, in 1757.

9. Treaty concluded with the king of Ava.

10. Brief account of the trade in Arrackan, in 1761, by Mr. William Turner.

11. Some particulars relative to Tippoo Sultaun, his revenues, establishment of troops, &c. &c. From the information of one of Tippoo's officers.

12. Account of Nair princes on the Malabar coast.

For these two articles Mr. D. is indebted to captain Clements.

13. Some account of Cochin-China, by Mr. Robert Kir-sop, who was there in the year 1750.

This, as Mr. D. observes, besides its intrinsic merit, has the advantage of being one link in the chain of European acquaintance with that country.

14. List of different kinds of grain in the Chicacole Circar, by Claud Russell, esq.

In this number are the following plates—Ava river, by captain Baker—The same from another MS.—Plans of Daram-pury and Tinghery Cotah—Plan of Seringapatnam with the sections—and, Plan with sections of Colar,

Mr. D. informs us, that he is indebted to governor Hornby for the plan of Seringapatnam, which was the original French MS., and that governor Boddam communicated another, which was evidently a copy of this, though with some differences.

An extract from the particulars relative to Tippto Sultaun, dated in December, 1790, may not perhaps, at this crisis, be unacceptable to our readers.

‘ He is about forty-three years of age, his constitution much impaired. He is five feet eight or nine inches high; now rather inclining to fat; there is much fire in his countenance; he wears whiskers, but no beard; is very active, and sometimes takes long walks. He has eleven children, of whom only two are married. His disposition is cruel, his temper passionate and revengeful. His policy has been ruinous to his revenues, and hurtful to his government.

‘ He sometimes rises at seven o’clock, but more commonly at eight or nine. On halting days he washes and takes medicine; the barber then begins to shave him, during which the news-writer comes in with the letters, that have arrived by the *tappauls*, and relates the news of the several countries, as he has received it. The officer commanding his guard then comes in, and makes his report, after which the adjutants of corps come and make a report of their respective corps. About twelve o’clock he goes to dinner, which is over in about an hour; he then holds his *darbar*, and transacts all business, civil and military, until five o’clock; he then gives out the parole, which he takes from the planets or signs of the zodiac, writing it himself in a book, which is deposited with his own guard; where the adjutant-generals come and take it: after which he lays down, and sleeps about an hour, rises and makes his second meal: the secretaries are then called in, they read the letters that have been received during the day, and he gives his orders for answering them; all this done, and the letters prepared for dispatch, about two or three in the morning he goes to rest. On marching days where there is no immediate exigency, the army seldom move before eight o’clock, after Tippoo has taken his breakfast; he goes in his palanquin, on the march, and if any thing particular occurs, he immediately mounts his horse.’

A great curiosity having now gone abroad concerning these very distant countries, the public no doubt will anxiously wish for a continuation of this interesting work, in such able hands as Mr. Dalrymple’s.

M. T.

ART. VI. *Enfield’s History of Philosophy.*

[Continued from Vol. XII. p. 254.]

HAVING in a former review spoken of this work as a history of opinions, and not of fables, we wished to have presented our readers with extracts comprehending the leading doctrines of the most eminent philosophers among the ancient Greeks.

But

But we shall only select one example, as a specimen of the manner in which this part of the history is treated, and of that liberality, which invariably characterizes our author, when delineating the characters of pagans.

There is no character of antiquity more justly celebrated than that of Socrates, and none of whom more honourable mention should be made, in a work like the present. Socrates was born of parents in a low rank of life. His father was a statuary; his mother a midwife. He was brought up to his father's occupation, and continued for some time to practise the art of a statuary at Athens. He was at length noticed by Crito, an Athenian of great wealth, on account of his genius and probity, and the education of Crito's children was entrusted to him. By this mean he had an opportunity of attending the lectures of the most eminent philosophers; and relinquishing his manual occupation, he devoted himself entirely to his favourite studies. Possessed of uncommon talents, and having acquired a great variety of knowledge, he at length appears at Athens as a true philosopher, rescuing the Athenian youth from the deceitful reasonings of the sophists, and conducting them in the path of wisdom to true dignity and happiness. Vol. I. p. 159.

The method of instruction, which Socrates chiefly made use of, was, to propose a series of questions to the person with whom he conversed, in order to lead him to some unforeseen conclusion. He first gained the consent of his respondent to some obvious truths, and then obliged him to admit others, from their relation, or resemblance, to those to which they had already assented. Without making use of any direct argument or persuasion, he chose to lead the person he meant to instruct, to deduce the truths of which he wished to convince him, as a necessary consequence from his own concessions. He commonly conducted these conferences with such address, as to conceal his design, till the respondent had advanced too far to recede. On some occasions, he made use of ironical language, that vain men might be caught in their own replies, and be obliged to confess their ignorance. He never assumed the air of a morose and rigid preceptor, but communicated useful instruction with all the ease and pleasantries of polite conversation.

Socrates was not less distinguished by his modesty than by his wisdom. His discourses betray no marks of arrogance or vanity. He professed "to know only this, that he knew nothing." In this declaration, which he frequently repeated, he had no other intention, than to convince his hearers of the narrow limits of the human understanding. Nothing was farther from his thoughts, than to encourage universal scepticism: on moral subjects he always expressed himself with confidence and decision; but he was desirous of exposing to contempt the arrogance of those pretenders to science, who would acknowledge themselves ignorant of nothing. The truth was, that Socrates, though eminently furnished, as we have already seen, with every kind of learning, preferred moral to speculative wisdom. Convinced that philosophy

is valuable, not as it furnishes questions for the schools, but as it provides men with a law of life, he censured his predecessors for spending all their time in abstruse researches into nature, and taking no pains to render themselves useful to mankind. His favourite maxim was; whatever is above us, doth not concern us. He estimated the value of knowledge by its utility, and recommended the study of geometry, astronomy and other sciences, only so far as they admit of a practical application to the purposes of human life. His great object, in all his conferences and discourses, was to lead men into an acquaintance with themselves; to convince them of their follies and vices; to inspire them with the love of virtue; and to furnish them with useful moral instructions. Cicero might, therefore, very justly say of Socrates, that he was the first who called down philosophy from heaven to earth, and introduced her into the public walks and domestic retirements of men, that she might instruct them concerning life and manners.

‘ The moral lessons which Socrates taught, he himself diligently practised; whence he excelled other philosophers in personal merit, no less than in his method of instruction. His conduct was uniformly such as became a teacher of moral wisdom.

‘ Through his whole life, this good man discovered a mind superior to the attractions of wealth and power. Contrary to the general practice of the preceptors of his time, he instructed his pupils without receiving from them any gratuity. He frequently refused rich presents, which were offered him by Alcibiades and others, though importunately urged to accept them by his wife. The chief men of Athens were his stewards: they sent him in provisions, as they apprehended he wanted them; he took what his present wants required, and returned the rest. Observing the numerous articles of luxury, which were exposed to sale in Athens, he exclaimed, “How many things are there, which I do not want!” With Socrates, moderation supplied the place of wealth. In his cloathing and food, he consulted only the demands of nature. He commonly appeared in a neat, but plain cloak, with his feet uncovered. Though his table was only supplied with simple fare, he did not scruple to invite men of superior rank to partake of his meals. When his wife, upon some such occasion, expressed her dissatisfaction on being no better provided, he desired her to give herself no concern; for if his guests were wise men, they would be contented with whatever they found at his table; if otherwise, they were unworthy of notice. Whilst others, says he, live to eat, wise men eat to live. He found by experience that temperance is the parent of health. It was owing to his perfect regularity in this respect, that he escaped infection in the midst of the plague, which proved so fatal to his fellow citizens.’

This quotation being produced as an example of the manner, in which our author treats the characters and opinions of the other Grecian philosophers, we are obliged to pass over a very interesting part of the narration concerning Socrates, and insert his opinions: P. 174.

‘ Socrates,

“Socrates,” continues our author, “left behind him nothing in writing; but his illustrious pupils, Xenophon and Plato, have, in some measure, supplied this defect. The Memoirs of Socrates, written by Xenophon, afford, however, a much more accurate idea of the opinions of Socrates, and of his manner of teaching, than the Dialogues of Plato, who every where mixes his own conceptions and diction, and, as we shall afterwards see, those of other philosophers, with the ideas and language of his master. It is related, that when Socrates heard Plato recite his *Lyfif*, he said, “How much does this young man make me say, which I never conceived!” Xenophon denies that Socrates ever taught natural philosophy, or any mathematical science, and charges with misrepresentation and falsehood those who had ascribed to him dissertations of this kind; probably referring to Plato, in whose works Socrates is introduced as discoursing upon these subjects. The truth appears to be, that the distinguishing character of Socrates was that of a moral philosopher.

“The doctrine of Socrates, concerning God and religion, was rather practical than speculative. But he did not neglect to build the structure of religious faith, upon the firm foundation of an appeal to natural appearances. He taught, that the supreme Being, though invisible, is clearly seen in his works, which at once demonstrate his existence, and his wise and benevolent providence. This point is established, with great perspicuity and force of reasoning, in his conferences with Aristodemus, and with Euthydemus. “Reflect,” says he, “that your own mind directs your body by its volitions, and you must be convinced that the intelligence of the universe disposes all things according to his pleasure.—Can you imagine, that your eye is capable of discerning distant objects, and that the eye of God cannot, at the same instant, see all things; or that, whilst your mind contemplates the affairs of different countries, the understanding of God cannot attend, at once, to all the affairs of the universe? Such is the nature of the divinity, that he sees all things, hears all things, is every where present, and constantly superintends all events.” Again—“He who disposes and directs the universe, who is the source of all that is fair and good, who, amidst successive changes, preserves the course of nature unimpaired, and to whose laws all beings are subject, this supreme Deity, though himself invisible, is manifestly seen in his magnificent operations.—Learn, then, from the things which are produced, to infer the existence of an invisible power, and to reverence the divinity.”

“Besides the one supreme Deity, Socrates admitted the existence of beings who possess a middle station between God and man, to whose immediate agency he ascribed the ordinary *phenomena* of nature, and whom he supposed to be particularly concerned in the management of human affairs. Hence, speaking of the gods, who take care of men, he says, “Let it suffice you, whilst you observe their works, to revere and honour the gods: and be persuaded, that this is the way in which they make themselves known; for, among all the gods, who bestow blessings upon men, there are none, who, in the distribution of their favours, make themselves visible to mortals.” Hence, he spoke of thunder, wind,

wind, and other agents in nature, as servants of God, and encouraged the practice of divination, under the notion, that the gods sometimes discover future events to good men.

‘ If these opinions concerning the supreme Being, and the subordinate divinities, be compared, there will be no difficulty in perceiving the grounds upon which Socrates, though an advocate for the existence of one sovereign power, admitted the worship of inferior divinities. Hence he declared it to be the duty of every one, in the performance of religious rites, to follow the customs of his country. At the same time, he taught, that the merit of all religious offerings depends upon the character of the worshipper, and that the gods take pleasure in the sacrifices of none but the truly pious. “The man,” says he, “who honours the gods according to his ability, ought to be cheerful, and hope for the greatest blessings: for, from whom may we reasonably entertain higher expectations, than from those who are most able to serve us? or how can we secure their kindness, but by pleasing them? or, how please them better, than by obedience?”

‘ Concerning the human soul, the opinion of Socrates, according to Xenophon, was, that it is allied to the divine Being, not by a participation of essence, but by a similarity of nature; that man excels all other animals in the faculty of reason, and that the existence of good men will be continued after death, in a state in which they will receive the reward of their virtue. Although it appears that, on this latter topic, Socrates was not wholly free from uncertainty, the consolation which he professed to derive from this source in the immediate prospect of death, leaves little room to doubt, that he entertained a real belief and expectation of immortality. The doctrine which Cicero ascribes to Socrates, on this head, is, that the human soul is a divine principle, which, when it passes out of the body, returns to heaven; and that this passage is most easy to those who have, in this life, made the greatest progress in virtue.

‘ The system of morality, which Socrates made it the business of his life to teach, was raised upon the firm basis of religion. The first principles of virtuous conduct, which are common to all mankind, are, according to this excellent moralist, laws of God: and the conclusive argument by which he supports this opinion is, that no man departs from these principles with impunity. “It is frequently possible,” says he, “for men to screen themselves from the penalty of human laws, but no man can be unjust, or ungrateful, without suffering for his crime: hence, I conclude, that these laws must have proceeded from a more excellent legislator than man.” Socrates taught, that true felicity is not to be derived from external possessions, but from wisdom, which consists in the knowledge and practice of virtue; that the cultivation of virtuous manners is necessarily attended with pleasure, as well as profit; that the honest man alone is happy; and that it is absurd to attempt to separate things, which are in nature so closely united as virtue and interest.

It was not till late that the Romans discovered much inclination for philosophy. The rise of it is to be dated from an embassy,

bassy, which the Athenians sent to the Romans, deprecating a fine, which had been inflicted on them. By this visit of philosophers from Greece, the Roman youth caught a spirit of inquiry, and became admirers of the Greek learning. 'The Greek philosophy having been thus transplanted to Rome, the exotic plant flourished with vigour in its new soil.'

In this part of the history, which describes the state of philosophy among the Greeks and Romans, we would just observe, that the reader is brought acquainted with most of the more solid writers of antiquity. And we think it an excellence in the present work, that wherever a title to a book in a foreign language is mentioned, or a quotation made from a foreign writer, a translation is usually subjoined. And if men of learning would be always thus condescending, at least on popular and interesting subjects, they would, we apprehend, render important service to the less informed, but inquisitive reader, without interrupting the pleasure of the generous and polished scholar.

When barbarism overwhelmed the Roman empire, philosophy was cultivated by the Arabians: which, however, was by no means encouraged by 'their illiterate prophet,' or assisted by the genius of his religion. This, like all state religions, was so formed, as to keep the people in ignorance. The accession of the family of the Abbasides, however, (which was in the one hundred and twentieth year of the Hegira, or the seven hundred and forty-ninth of the Christian æra) proved the dawning of philosophy, which in the caliphate of Abel-Abbas Al-Mamon appeared in meridian splendour. From this period, several eminent philosophers appeared among the Saracens, of whom the most distinguished was Averroes.

On tracing the state of philosophy among the christian fathers, our author has proved himself to be, not only a person of extensive reading, and clear discernment, but superior to many of those theological prejudices, which too often betray christian writers into trifling; and which, instead of suffering them to be inquirers after facts, have made them little more than silly visionaries, or sturdy polemics.

The history of philosophy among the oriental christians, from the seventh century to the taking of Constantinople; among the western christians, from the seventh century to the twelfth, and the history of that barbarous jargon, called The Scholastic Philosophy, will suggest many important reflections to the philosophical inquirer, on the credulity of the human mind, when under the power of superstition, and the tendency of superstition to weaken the human understanding, and to retard the progress of philosophy.

The latter part of this work which commences with the revival of letters, and concludes with the beginning of the
pre-

present century, comprehending the times, when learning was rescued from the thorns and briars of barbarism, and philosophy restored to its ancient honours, is highly important.

(Vol. II. p. 413.) 'If, at this period, philosophy was much indebted to the revival of letters, it was not less benefited by the reformation of religion. For, no sooner did the friends of truth and virtue apply themselves to the correction of religious errors, and endeavour to free mankind from the yoke of ecclesiastical domination, to which the whole western world had for many ages tamely submitted, than philosophy, which had been loaded with the same chains with religion, began to lift up her head, and to breathe a freer air. Determined no longer to yield implicit obedience to human authority, but to exercise their own understandings, and follow their own judgments, these bold reformers prosecuted religious and philosophical enquiries with an independent spirit, which soon led them to discover the futility and absurdity of the scholastic method of philosophising, and enabled them at the same time, in a great measure, to correct the errors of philosophy, and to reform the corruptions of religion.

'The study of ancient languages being now revived, and the arts of eloquence and criticism having now resumed their ancient station, the reformers were soon convinced, that ignorance and barbarism had been among the principal causes of the corruption of doctrine and discipline in the church. Hence, whilst these honest and zealous friends of truth ardently longed for the reformation of religion, they were earnestly desirous to see philosophy restored to its former purity; and their bold attempts to subdue religious error and prejudice indirectly contributed to the correction of philosophy, and the advancement of learning.'

In the chapter 'on modern attempts to improve dialectics and metaphysics,' the account of Mr. Locke and his writings is highly judicious.

We shall close our extracts with an interesting account of the first luminary in the bright constellation of philosophers, the immortal Newton. P. 606.

'Isaac Newton was born at Woolstrop, in Lincolnshire, in the year one thousand six hundred and forty-two. He received his first instruction at the grammar school at Grantham. He gave early indications of that sublime genius, which afterwards performed such wonders, in his insatiable thirst after knowledge, and the almost intuitive facility with which he first conceived the theorems of Euclid. Though not inattentive to classical studies, he directed the chief exertions of his penetrating and exalted understanding towards mathematical science, in which, not contented with a perfect comprehension of whatever had been already done by others, he was wonderfully assiduous and successful in investigating new truths.

'The university of Cambridge boasts the honour of having educated Newton. His first preceptor was the celebrated geometrician Isaac Barrow. In one thousand six hundred and sixty-seven, Newton took his degree of master of arts, and was soon afterwards admitted fellow of Trinity college, and appointed Lucasian

casian professor of mathematics. In one thousand six hundred and eighty-eight, he was chosen representative in the convention parliament for the university, and continued to adorn this high station till the dissolution of this parliament in the year one thousand seven hundred and one; he was also appointed master of the mint, and in this post rendered signal service to the public. In the year one thousand seven hundred and three, he was elected president of the royal society, and remained in that office as long as he lived.

‘ Whilst Newton gave many proofs of his astonishing capacity for mathematical researches, he shewed himself possessed of a mind equally capable of extending the knowledge of nature, by the reports which he made to the royal society of many curious and important experiments in natural philosophy. In the year one thousand six hundred and seventy-one, his papers on the properties of light were read to that society, from which it appeared that colour, which had hitherto been explained by ingenious but unsupported hypotheses, was in fact owing to a property in the rays of light hitherto unobserved, their different degrees of refrangibility. These papers were afterwards completed; and, in the year one thousand seven hundred and four, the whole was published in three books, under the general title of “Optics; or, a Treatise of the Reflections, Refractions, Inflections, and Colours of Light.”

‘ The result of this great philosopher’s successful endeavours to subject the *phenomena* of nature to the laws of mathematics, was first communicated to the public in the year one thousand six hundred and eighty-seven, in the immortal work entitled, *Philosophiæ naturalis Principia mathematica*, “Mathematical Principles of Natural Philosophy:” this was succeeded by several treatises purely mathematical, in which the wonderful genius of this great geometrician is further displayed. His Method of Fluxions was first published in one thousand seven hundred and four.

‘ In the midst of his philosophical and mathematical labours, Newton found leisure to attend to critical inquiries. He wrote a treatise “On the Chronology of ancient Kingdoms,” in which, from a diligent comparison of various notes of time in ancient writers with each other, and with astronomical *phenomena*, he concludes, that, in former systems of chronology, the more remote events of ancient history are placed too far backwards. He also wrote commentaries on Daniel, and on the Revelations.

‘ Notwithstanding the strenuous exertion of the faculties, which the profound researches of this philosopher must have required, he lived to the eighty-fifth year of his age. This glory of the British nation, and ornament of human nature, left the world in the year one thousand seven hundred and twenty-seven. During his life he rose to higher reputation, and after his death obtained a greater name, than had been the lot of any former philosopher.’

P. 610. ‘ To give the reader a perfect idea of the philosophy of Newton, would be to conduct him through every part of his philosophical works. We must content ourselves with a brief account of the design and plan of his *Principia*, and a few miscella-

neous,

neous observations chiefly extracted from the Queries subjoined to his Optics.

* Dissatisfied with the hypothetical grounds on which former philosophers, particularly Des Cartes, had raised the structure of natural philosophy, Newton adopted the manner of philosophizing introduced by lord Bacon, and determined to raise a system of natural philosophy on the basis of experiment. He laid it down as a fundamental rule, that nothing is to be assumed as a principle, which is not established by observation and experience, and that no hypothesis is to be admitted into physics, except as a question, the truth of which is to be examined by its agreement with appearances. "Whatever," says he, "is not deduced from *phenomena*, is to be called an hypothesis: and hypotheses, whether physical or metaphysical, whether of occult qualities or mechanical, have no place in experimental philosophy." In this philosophy, propositions are drawn from *phenomena*, and are rendered general by induction. This plan of philosophizing he pursued in two different methods, the analytic and synthetic; collecting from certain *phenomena* the forces of nature, and the more simple laws of these forces, and then proceeding, on the foundation of these, to establish the rest. In explaining, for example, the system of the world, he first proves from experience that the power of gravitation belongs to all bodies: then, assuming this as an established principle, he demonstrates by mathematical reasoning, that the earth and sun, and all the planets, mutually attract each other, and that the smallest parts of matter in each have their several attractive forces, which are as their quantities of matter, and which, at different distances, are inversely as the squares of their distances. In investigating the theorems of the *Principia*, Newton made use of his own analytical method of fluxions; but, in explaining his system, he has followed the synthetic method of the antients, and demonstrated the theorems geometrically.

* The leading design of the *Principia* is, from certain *phenomena* of motion to investigate the forces of nature, and then, from these forces to demonstrate the manner in which other *phenomena* are produced. The former is the end towards which the general propositions in the first and second books are directed; the third book affords an example of the latter, in the explanation of the system of the world.

* The laws of motion, which are the foundation of the Newtonian system are these three: 1. Every body perseveres in its state of rest, or of uniform motion in a right line, unless compelled, by some force impressed upon it, to change its state. 2. The change of motion is proportional to the force impressed, and is made in the direction of the right line in which that force is impressed. 3. To every action an equal reaction is always opposed; or the mutual actions of two bodies upon each other are equal, and in contrary directions.

* On the grounds of these laws, and certain corollaries deducible from them, by the help of geometrical principles and reasonings Newton, in the first book, demonstrates in what manner centripetal forces may be found; what is the motion of bodies in

excentric conic sections; how, from given *foci*, elliptic, parabolic, and hyperbolic orbits may be found; how the orbits are to be found when neither focus is given; how the motions may be found in given orbits; what are the laws of the rectilineal ascent and descent of bodies; how the orbits of bodies revolving by means of any centripetal force may be found; what is the motion of bodies in moveable orbits, and what the motion of the *apsides*; what is the motion of bodies in given superficies, and the reciprocal motion of pendulums; what are the motions of the bodies tending towards each other with centripetal forces; and what the attractive forces of bodies spherical, or not spherical. In the second book, Newton treats of the motion of bodies which are resisted in the ratio of their velocities; of the motion of bodies resisted in the duplicate ratio of their velocities; of the motion of bodies resisted partly in the ratio of the velocities, and partly in the duplicate of the same ratio; of the circular motion of bodies in resisting mediums; of the density and compression of fluids; of the motion and resistance of pendulums; of the motion of fluids, and the resistance made to projected bodies; of motion propagated through fluids; and of the circular motion of fluids.

* By the propositions mathematically demonstrated in these books, chiefly those of the first three sections, the author, in the third book, derives from the celestial *phænomena*, the forces of gravitation with which bodies tend towards the sun and the several planets. He then proceeds, by other propositions, which are also mathematical, to deduce from these forces the motions of the planets, the comets, the moon, and the tides; to ascertain the magnitude and form of the planets; and to explain the cause of the precession of the equinoxes.'

With respect to Dr. E.'s share in this work, we would remind the reader, that it is not to be considered as a mere translation. As a representation of Brucker, we think it judiciously arranged, and ingeniously epitomized. Of the composition, we have already spoken, as possessed of ease and elegance, and find no reason to alter our judgment. Dr. E. we think has introduced the German historian in such a dress, as cannot fail to recommend him to the man of literature, as well as to the mere English reader, who seeks for instruction in an entertaining form.

A. Y.

ART. VII. *An Account of the Trial of Samuel George Grant, before a General Court Martial, held at Chatham Barracks, on Wednesday, March 21, 1792, and seven following Days, for having advised and persuaded Francis Heritage and Francis Stephenson, two Drummers in the Coldstream Regiment, to desert.* By John Martin, of Richmond-buildings, Soho, Solicitor for the Prisoner, Author of *An Enquiry into the State of the legal and judicial Polity of Scotland.* 8vo. p. 116. pr. 2s. 6d. Johnson. 1792.

VOL. XIII.

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THERE

THERE is no species of usurpation, of which a free people ought to be so jealous, as that of a military court, which is rather tolerated than authorised by the common law of England, of which, indeed, it seems to be an invasion. On such occasions, neither the rank, situation, nor character of the person supposed to be aggrieved, ought to have the least influence upon the public mind; because that violation of justice, which prostrates the ruffian of to-day, may overwhelm the honest and virtuous citizen of to-morrow.

Samuel George Grant entered into partnership, on the 20th of December, 1790, with James Rutherford, of Charing-cross, and the business they were engaged in (one not of the most honourable kind) was that of enlisting, or, more properly speaking, *procuring* men for the king's and East-India company's service.

Among others, the prisoner was employed by captain Alexander Campbell, of the 74th regiment of foot, to raise a certain number of recruits for him; and such was his assiduity and success, that his employer expressed the most earnest wish that he himself would enter, and be attested, a circumstance which would have been peculiarly beneficial to the captain, as it would have at once enabled him to have secured the exclusive possession of an useful recruiting serjeant, and to charge the pay allowed Grant to government.

The prisoner, however, declined such a serious engagement, and it does not appear in proof, that he was ever enlisted or attested; in short, he never passed through the necessary ceremonies to entitle him to be called, either *de jure* or *de facto*, a soldier.

About the beginning of last January, two drummers belonging to the duke of York's (the Coldstream) regiment of foot, applied to Grant to be enlisted. This was accordingly done, and they were carried on board an East-Indiaman. Here his conduct appears to have been culpable in the extreme, for there is little doubt but that he was privy to their desertion; yet the municipal law ought alone to have been resorted to for his punishment.

On the 3d of February, two several penalties of 5l. each were levied on his goods, 'for receiving regimental necessities,' and on the 17th of the same month he was seized by a serjeant of the Coldstream, and soon after committed as a deserter to the Savoy prison. A writ of *habeas corpus* was then sued out, but on the return made, in consequence of the affidavits of the two drummers, who had been taken from on board the Melville Castle, the prisoner was remanded by lord Kenyon, who would allow no delay whatever to his solicitor, to consider the same.

Grant

Grant was soon after brought to a court-martial at Chatham-barracks; he objected, however, to the jurisdiction of his court, as not being *competent*, but this was over-ruled.

The first question to be determined was, *whether or not the prisoner is actually a soldier?*

‘And here another preliminary question presents itself,’ says Mr. Martin, ‘viz. by whom shall this question be determined? The common law of England in this point is strongly expressed in the 18th chapter of *magna charta*.’ “No man shall be taken or imprisoned, or be disseised of his freedoms or liberties, or free customs, or be outlawed or exiled, or any otherways destroyed; nor we will not pass upon him, nor condemn him, but by lawful judgment of his peers, or by the law of the land.” ‘By the *lawful judgment of his peers*, lord Coke says is meant the verdict of his equals, that is of men of his own condition; and by the law of the land is meant, the *due course and process of law*.’

‘If this adjudication (adds he) by the military court is good, it carries with it the most alarming consequences to the liberty of the subject: for thereby the civil liberty of every man in the kingdom is placed under the controul of courts-martial, who may, if they please, adjudge any man to be a soldier, and punish him by martial law; and the present trial affords a striking instance how far military men may be disposed to extend their jurisdiction upon a prosecution instituted by command of a prince of the blood royal.’

We look upon this to be a subject deserving the most serious enquiry and consideration, and cannot help observing, before we conclude this article, that the present trial seems to have been conducted in a manner, that ought to make the people exceedingly jealous of the extension of military jurisdiction; and awake to that *bias* which is naturally produced from the dependent situation of those who administer martial law.

ART. VIII. *An Account of the Expences incurred by the Solicitors employed by the House of Commons, in the Impeachment against Warren Hastings, Esq; with Observations.* 8vo. p. 155. pr. 2s. 6d. Debrett. 1792.

WE are told in the preface, that the charges of Mr. Hastings's impeachment are here submitted to the public inspection, ‘as a great curiosity.’ We perceive by the account current of Messrs. Wallis and Troward, the solicitors, that their bill, from the commencement of the prosecution to the 8th of March, 1791, amounts to the sum of 36,960l. 2s. 9d. This does not, however, include all the expences incurred by the nation; for we are informed that the additional *items* for building and keeping the scaffolding in Westminster-hall in repair; the gratuity to heralds; the charges of printing, fees of clerks, messengers, &c. will swell the account to a much larger sum, and that 60,000l. will be expended before the trial is closed.

'The minister of England,' says the editor, 'has unequivocally given to Mr. Hastings, the credit of having preserved the eastern empire to Great-Britain in the last war. In the same war we lost a great empire in the west. The annual expences of the great empire we have *lost*, are not, as we are informed from tolerable authority, above one hundred and twenty thousand pounds under its *new constitution*. Under *our old* constitution, we willingly pay *half that sum*, to bring a man to justice, who has preserved, what the India minister has emphatically called the *brightest jewel in the British crown*; a most singular and curious circumstance, and well worthy the attention of the philosopher, the moralist, and the historian.'

In the first year of the impeachment (1788) the court sat thirty-five days, thirteen of which 'were consumed in speeches,' and yet the two articles of the Benares and Begum charges were not concluded.

In the next year (1789) the court went through 'one half of one article only,' and though it 'nominally sat eighteen days,' the lords were sent eleven times to their own house, to determine upon the admissibility of evidence; so that in point of fact, there was not so much *real business* done in 'the whole of the second year, as in two days of the first.'

In the third year (1790) the court sat seventeen days, and finished 'the other half' of the article of presents.

In the fourth year (1791) the court sat five days only, and closed the prosecution with the article of contracts.

It is impossible for us to enter into the *minutiæ* of the expences here complained of, 'as a profuse waste of the public money.' We shall, therefore, content ourselves with stating the respective charges in the gross.

	£.	s.	d.
Amount of bill, from the commencement of the prosecution to 1788, May 14 - - }	8,565	14	10
Ditto, from 1788, May 17, to 1788, Sept. 15	2,332	9	4
Amount of money paid to witnesses, India clerks, and officers of the house of com- mons, for session 1788, as settled by the managers, and allowed by the treasury - }	1,782	1	6
Amount of bill from 1788, Sept. 17, to 1789, July 14 - - - - - }	7,652	15	6
Ditto, from 1789, July 15, to 1790, June 9	7,782	1	4
Ditto, from 1790, June 16, to 1791, June 6	6,984	13	11
Ditto, from 1791, June 12, to 1792, March 8	1,860	6	4
	<u>£. 36,960</u>	<u>2</u>	<u>9</u>

s.

ART.

ART. IX. *The Evidences of the Jewish and Christian Revelations*. By the Rev. Henry Murray, A. B. Second Edition. 8vo. 275 Pages. Price 4s. sewed. Dublin, Moore. London, Robinsons. 1791.

ON so beaten a topic as that of the evidences of Revelation, it is not to be expected that new arguments of great weight in determining the question, should be discovered. There is, however, some merit in arranging old arguments in such a method, as to bring them, like converging rays, to their proper point; and still more in stating them with such clearness, as to give them their full effect in producing conviction. In both these respects this publication is of value.

The method of the work, though the author has given his readers no assistance in discovering it either by a table of contents, or an index, is accurate, and appears to be the result of an extensive acquaintance with the subject.

A concise survey is in the first place taken of natural religion, to prove that with respect to its true theory, the ancient heathens were exceedingly ignorant; that in the practice of its duties they fell into gross and childish absurdities; and that they were neither capable of framing a perfect system of morals, nor, if framed, of enforcing it by sufficient sanctions. Hence it is inferred, that under the government of a wise and good Deity, a revelation may be reasonably expected, and consequently, that when any revelation comes with all the authenticity of human testimony, consistent in its parts, and not inconsistent with the knowledge which the glimmerings of natural religion afford us, it ought to be received. It is next enquired whether the Jewish and Christian revelation possesses these characters. The sublime nature of the Deity expressed in the Old Testament, the peculiar suitableness of the Jewish law to the purpose of preserving the belief and worship of one God, the purity of its moral precepts, and the wisdom of its civil institutions; the unparalleled excellence of the Christian law, both in its moral code, and the efficacious motives by which it enforces the practice of virtue; and the actual effect of the principles and institution of these religions on the state of mankind; are insisted upon as internal characters, which render their divine original highly probable.

The way being thus prepared, the author next proceeds to the more direct evidence arising from the authenticity of the sacred books, and the credibility of their historical contents. With respect to the Old Testament, the absurdity of supposing the Pentateuch to be written by Ezra, or by any other than Moses, or of conceiving any other of the Hebrew scriptures, historical, poetical or prophetical to have been forged, is shewn from a variety of arguments both internal and external; the con-

current testimony of Jewish and Pagan writers to their credibility, is adduced; and the Jewish dispensation is maintained to have been of great use in preserving the knowledge and worship of one God, to "hold up the candle of revelation to a benighted world," and to prepare the way for the coming of Christ. A distinct examination of some of the principal objections against the Jewish revelation is subjoined, particularly those drawn from the history of the fall, from the variety of colour found in the human race, from the late date which it assigns to the creation of the world, from the Jewish ceremonies, from the destruction of the Canaanites, &c. With respect to the New Testament, the authenticity of its books is established upon the concurrent testimony of a number of Christian fathers by whom they are frequently and fully cited, and of the early Christian churches by whom they were received, as well as by many internal circumstances, particularly their wonderful agreement in minute particulars with the well-known history of the times. In order to complete the proof, the direct evidence, arising from prophecy and miracles, is distinctly stated.

The nature and design of the evidence from *prophecy* is explained; reasons are assigned for the apparent irregularity and obscurity of the prophecies; the propriety of supposing them capable of a double application is maintained; much stress is laid upon the coincidence of the numerous prophecies of the Messiah in the person of Christ; the time of the appearance of Christ is shewn to agree with the expectation of the Jews concerning the Messiah; and particular notice is taken of the prophecy of Moses concerning the future state of the Jews, and that of Christ concerning the destruction of Jerusalem; and the Jewish prophets and Pagan oracles are compared, to shew that the latter are as inferior to the former, as counterfeit to sterling coin.

In stating the evidence from *MIRACLES*, the possibility of such immediate interpositions of divine power in attestation of a truth is maintained: it is argued, that it is no sufficient proof that any supposed fact has not happened, that it does not agree with experience; that the evidence from testimony may be so decisive as to overcome every difficulty arising from the previous improbability of the event; and that if a divine revelation be at all made, miracles are necessary to prepare the way for its reception. That the miracles recorded in the scriptures were really wrought, is concluded from the following considerations: That with respect to the Jewish miracles, the relation of them is interwoven with and inseparable from the civil history: with respect to the miracles of Christ, that unless they are admitted, the common facts related in the New Testament
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are wholly unaccountable, particularly the steady adherence of his disciples and the hatred of the Jews; that had Christ known himself incapable of performing miracles, it would have been extreme folly to found his pretensions upon them, and wholly impossible that he should upon this ground have made so many converts; that the apostles bore their testimony to their miracles in the very age, and on the very spot, where they were said to be performed; they concurred in this attestation, and the constant profession of Christianity, at the expence of their worldly substance and the hazard of their lives; and lastly, that the Christian religion taught by a few poor and illiterate men was so generally embraced. The miracles of the resurrection of Christ, and of the gift of tongues to the apostles, are distinctly considered, and the concurrent testimony of Jews and Gentiles, enemies to the miracles of Christ, is adduced. In fine, the Heathen miracles are compared with the Christian, and shewn to differ from them essentially in many particulars. To these arguments the author adds others drawn from the life and manners of Christ, from the conduct and sufferings of the Apostles and primitive Christians. The work concludes with a comparison of the evidence of the Christian religion with that of Mahometanism; remarks on the surprizing correspondence of types and antitypes, in the scriptures; and a refutation of sundry objections drawn from the supposed obscurity of the scriptures, from the want of universality in Christianity both with respect to time and place, and from the mysterious nature of its doctrines.

Of the forcible manner in which this writer exhibits his arguments we shall give a specimen or two. In vindication of the authenticity of the Pentateuch, in reply to those writers who supposed them the forgery of Ezra, Mr. M. argues thus: p. 29.

‘It cannot be said, that the Jews were prone to adopt books as divine, without examination. They rejected the Apocrypha, which is a continued eulogium upon this people, describing them as contending manfully with powerful monarchs, for their laws and religion; whilst the books which they have admitted, represent them as rebels to both. It cannot be denied, that an attempt to impose writings upon a nation, containing their history, their civil and ecclesiastical polity, would be considered as a chimerical project. But if this history and these laws should be found agreeable neither to the passions of the princes, priests, or people, such a scheme becomes utterly improbable. This improbability is, if possible, heightened in the present case: for, as the Israelites were early settled in the land of Canaan, a man must believe that they had always some form of government, which would make a change in aftertimes harder, particularly as the laws in the Pentateuch are so strict about property. Besides, it well deserves the reader’s attention, that no valid reason has been given, why any person or persons should bestow the immense pains, evidently necessary for composing the law and the

prophets. All fictions have an end and design. The author of this would, therefore, have consulted either his own reputation, the reputation of the Levites, of his nation, or their ancestors. But who can assert that Ezra consulted his own fame? The only encomium passed upon him in the whole scripture is, that he was a *ready scribe in the law of Moses*; too small a compliment surely, to engage him in so arduous a work. Who can assert that he consulted the honour of the priests and Levites? The inhumanity of their ancestor to the Shechemites, is related with every aggravating circumstance. He is called by his father an instrument of cruelty, who declares that he will be divided in Jacob, and scattered in Israel. Agreeably to this declaration, the Levites had no portion of inheritance among their brethren, but are classed among the strangers, the fatherless and the widows, as objects worthy of commiseration. The negligent conduct of the priests in the time of Joash, their impieties and debaucheries under Eli, is not the language of one who courted sacerdotal applause. As to the national character of the Jews, it is unnecessary to tell either Christians or Infidels of their ingratitude, stubbornness and idolatry: these have been a topic for ridicule among the latter. Neither are their patriarchs or chief worthies without blemish. The failings of each are minutely set down, whilst their virtues are of such a kind, as would not acquire any extraordinary veneration from Gentiles, who would look rather for heroes of ancient renown, than for shepherds of courteous benevolent demeanour. The prophecies which passed among the Hebrews for divine, were directly opposite to their favourite propensities. These foretell, in plain terms, the calling of the Gentiles, the rejection of the Jews, and above all, the mean estate of the Messiah. "O daughter of Jerusalem, thy King cometh to thee lowly, and riding upon an ass." Who is so ignorant of Jewish prejudices, as to think that this could be the native effusion of a Jew. In short, their prophets are full of denunciations against kings, priests and people. The laws by which they were guided, were not more agreeable. These are such as no people, if left to themselves, would receive, or no man think of imposing. Would any man, for instance, make a law, that their ground should remain unsown every seventh year; that they should leave their frontiers unguarded three times annually, after having provoked the neighbouring nations; that they should be separated from all intercourse with the heathen, by ceremonies, which made them odious to others, and were a burthen to themselves. If, indeed, you suppose the legislator assured of providential interposition, the whole is reasonable; while, on the contrary hypothesis, nothing can be more irreconcilable with every idea of policy and common sense. It is not thus that men forge. There are some forgeries, in which, as no one has an interest in their truth, falsehood may pass undetected: but these books were the deeds by which the Jews held their estates, and by which all matters of plea, ecclesiastical and civil, were decided. There was no action, nay scarce a thought of any individuals within that community, which some law or other does not respect: so that a man who can believe that our statute books

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and our New Testament could be imposed fraudulently upon us, may believe also, that the Old Testament was passed upon them at their return from captivity. Besides, supposing it possible that their laws and customs were changed after that period; if we reason from analogy, we must suppose that they, like other nations, would have adopted the laws of their conquerors, not such as they did. We should have had their adoration directed to two principles, to fire, and to the host of heaven; we should have had no temples built to God; but sacrifices offered on high places. It is also worthy of remark, that from changes of circumstances, several of their laws were useless from that time, as Maimonides has observed. It is therefore unreasonable to believe that Ezra was the author of these laws; or that a stiff-necked and rebellious people would submit tamely to such an egregious imposition.

To make the absurdity of this hypothesis still more flagrant, I wish much that a man would read over the book, of which, both Christians and Deists allow Ezra to be the author, I mean that which bears his name. It would not require much candour to draw from him an acknowledgment, that, on the supposition of an imposture, it is most injudiciously planned. He begins it by declaring, that the people were classed according to their tribes; that there was a genealogy of the priests; that they and the Levites were divided according to their courses; that they looked for *urim* and *thummim*; that there was an altar built according to the law; morning and evening sacrifice; the feast of passover and unleavened bread; and that these things were observed before he came from Persia at all; i. e. he supposes they observed the essentials of this law, which, however, he was to forge afterward. I beg that the deistical reader will consider this, and then ask himself whether it be possible that such open and capital deceptions could be played off against any people with success.

Though he may allow this to be impracticable, yet he may still wish to persuade himself, that a project so difficult might have been carried by temporizing with, and flattering all parties. But this cannot be said in the present case. He did not temporize with the rich, because they were compelled to restore the lands of the poor which they had engrossed; which they certainly would not have done, if they knew that the law ordaining this restitution was forged. See how many reasons are assigned by Montague, to account for the rich and powerful of Sparta resigning their lands, not one of which can apply in the present instance. He did not temporize with the priests or people, for he forced them to put away their strange and idolatrous wives which they had married contrary to the law, and he has even made the names of the principal delinquents public. Undoubtedly, men wounded in so tender a point, would gladly have detected any forgery or alteration in the canon.

It is natural to think also, that if he conducted his schemes by the arts of adulation, he must have complimented the Benjamites, for their tribe formed a very respectable portion of the remnant which returned; yet this does not at all accord with the
account

account given of their conduct, in the case of the Levite of Ephraim, for which enormity their whole body was extirpated, except six hundred men. In every point of view, this hypothesis of a fiction is irrational. If Ezra forged the scriptures, where did Nehemiah get the zeal, which prompted him to throw up the high office of cup-bearer to the Persian king, to bear affliction with the people of God? How came it to pass, that such refractory Jews, as refused to conform to his regulations, set up the same law elsewhere? How came it to pass, that they who remained in the dispersion, sent their offerings to Judea, and went up in aftertimes to worship according to that law, at great trouble and expence? Why did the Hebrews bear up against such opposition in building their temple, and soon after undergo death in great numbers, for adhering to this law, i. e. to an imposition which they must have known to be such? It has been asserted, that the Jews lost their language in the captivity, and that they were the most barbarous of mankind at that period. These two assertions, though advanced for a different end, would, if true, prove that no man could write in that variety of style observable from Moses to Malachi; as also, that those stupid Jews could not be the authors of their own admirable laws. Thus, it often happens that the overweening imaginations of infidelity, recoil upon itself. But it cannot be said that their language was lost at that period. Though the captivity from the time of Jehoiakim lasted seventy years, yet from the utter desolation of the temple, and the last carrying away, it endured but about fifty; so that such of them as were seventy or eighty at their return, had been twenty or thirty when they were transplanted. Ezekiel, Zechariah, Haggai and Malachi, wrote their prophecies in Hebrew about this time. It would certainly be a hardy assertion to say, that Ezra *might* have written these under their names. To pass his own for the works of cotemporaries, would be too flagrant a deceit. It would be quite irrelative to his design to say that such men lived, and wrote at that æra, if they never wrote at all. A child must have seen the folly and inutility of such an attempt, and much more Ezra, who, on the scheme of infidelity, must have been artful indeed. I entreat unbelievers to consider, whether it be at all probable that he would do this, or that he would invent Daniel's prophecies, and yet suppose them to have been given publicly at Babylon; or that he would have invented Cyrus's decree, which, according to their ideas, he must have done, because the scripture is referred to therein. From the testimony of the Jews, and such ancients as have investigated the subject, we are informed that he changed the old Hebrew character for the present Chaldaic, because the latter was better known to the people, and is more elegant and convenient, as may be seen by a comparison. It is doubtful whether he interspersed elucidations, such as putting the modern names of places for the ancients, and so on, because these may be in general otherwise accounted for. But if he did, this very procedure is a new proof that he was no impostor, as he would scrupulously have avoided what would so obviously detect him. From the old Hebrew or Samaritan letters, not being used after the captivity,

we are supplied with another proof. In these ages, shekels are dug up in Palestine, having *Jerusalem the holy*, inscribed upon them in this old character; these must therefore be older than Ezra, and consequently the Jews regarded themselves as a peculiar and holy people before his days. Gibbon thinks that the Æthiopians learned the distinction of meats, and the sabbath from the Jews, who, in a *very early period*, settled on the sides of the Red Sea. But there still remains one unanswerable argument to shew that Ezra could not invent the Old Testament, and that is, the many plain prophecies contained therein, which have been wonderfully fulfilled since, and are fulfilling at this day. This is a proof which all the sophistry of the sons of men can never evade.

The following is our author's representation of the arguments for Christianity arising from the character of Christ. p. 200.

'The character of Jesus Christ, must, in my opinion, be very perplexing to a Deist pretending to reflection. What can be more astonishing, that that he, if not the Messiah indeed, should conceive a scheme such as that which he adopted, so directly the reverse of what his countrymen cherished? Designing men ever lay their doctrines in the prejudices of the people. All the mock Messiahs flattered them with the hopes of temporal deliverance; but Christ endeavoured to root prejudices out of their minds. They expected a conqueror, he denied that he was one; they loved traditions, he rejected them; he spared neither Pharisees, Sadducees or people; he interpreted the scriptures in a manner different from that received among them, and in a way more agreeable to common sense. He practised no ridiculous austerities, which gain so much upon the vulgar; at twelve the same dignity appears in him as at thirty; and, what is unparalleled, he knew his office and destination at that tender age; yet he never received the lectures of rabbies or philosophers. Now when we hear a child speak something quite above his years, we conclude that he must have received it from a master; yet there was no one upon earth from whom our Saviour could imbibe the doctrines which he delivered. It is very strange to hear him teaching with the authority of a lawgiver, without power in his hands, and establishing his commands with such sanctions as are fittest to work upon the heart of man. He speaks with surprising assurance of the fate of his religion, telling his disciples that they would be brought before kings and governors for his sake; that they would be scourged, crucified, and persecuted from city to city; that his gospel should be preached unto all nations. It was just after his disciples had acknowledged his pretensions, that he told them he must die a shameful death. Let an unbeliever lay his hand on his heart, and ask himself whether an impostor would damp the ardour of his followers in this manner?

'It is observable that where natural religion left any thing defective, his revelation just supplies that, but never gratifies one question of mere curiosity, which, however, would have pleased the vulgar mightily. Neither did he give into the then prevailing passion for ritual observances; he makes almost the whole of his worship to consist in a spiritual temper, and instituted only two
simple

simple ceremonies, viz. Baptism and the Supper of the Lord. There is in his teaching such a mixture of dignity and condescension, that illiterate men, like the evangelists, could never have conceived it, without an original to copy after. Take any human invention, for instance, Zenophon's *Memorables*, and compare it with Christ's mode of instruction. What is he then, when the greatest light of Paganism thus shrinks before him? Socrates argues *for* and *against*; seems rather studious of perplexing others, than of opening truths; uses ridicule and satire: uses several sophisms which cannot stand the test; falls in with the errors of Polytheism. It is mentioned as a great thing, that he and Xenocrates reformed, each a man, viz. Phædon and Polemon. Christ's images and allusions are to be found in nature, therefore ever natural; whereas Socrates alludes to the less known manners and arts of Athens. The references of the former to a way, to a vine, to corn, to sheep, and to such circumstances as a present view suggested, are far more eloquent, when applied to the common people, than the artificial rules of method. He never affects to say smart things, like the Sophists, though he never appears to more advantage than upon difficult questions and trying situations. The philosophers despised the vulgar, filling their discourses with speculations for the rich and great; whereas the poor had peculiar attention from him. Pythagoras began with imposing a silence of five years upon his disciples, teaching them, in the mean time, from behind a curtain, that they might not see his person; but where does Christ affect ostentatious parade? He disclaimed the office of a judge; he fled from those who would have made him king; he did not innovate in civil affairs; he taught and practised obedience to rulers; he courted not the rich, neither Nicodemus, nor the young man who had large possessions, he sent him away sorrowful. In his gospel will be found specimens of every virtue, piety to God, love to man, a mind free from vanity, from avarice, from ambition, from pleasure, and a doctrine exempt from all fanaticism and perturbation of mind. It is remarkable, that the Jews accuse Christ of no fault, either in their Talmud or elsewhere; neither do any of the heathen writers, though they mention his punishment. The unwillingness of a man of Pilate's cruel character, to condemn him, testifies his innocence very strongly. In short, let a man feign to himself a divine messenger, coming to teach men by precept and example; and ask in what he could surpass him. Even Rousseau acknowledges that the majesty of the gospel astonishes him, and that its holiness speaks to his heart. And who was he, who thus exalted and improved the religion of the philosophers, making it the religion of the vulgar? The reputed son of a carpenter, who had not where to lay his head, who never invited or allured one follower by temporal hopes, but instead thereof, told them, they must bear their cross, and deny themselves. Many sages of merit, whom infidels would in their bigotry propose as patterns, in preference to Jesus, attempted partial reformations ineffectually. How comes it then, that this humble, suffering, crucified man should be the author of the conversion of so many Gentiles, the destroyer of so much idolatry?

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The Persians demolished images; the Jews compassed heaven and earth to make a proselyte; yet neither ever brought over a single kingdom: much less would the *foolishness of preaching*, i. e. the cross of Christ, if God were not with it. Simon and Dositheus pretended to be great personages; they said it was unnecessary to suffer death for the truth, and that idolatry was indifferent. A person would think therefore, that they would get more followers than Jesus; yet, in the time of Origen, they had thirty only.

‘There is nothing to oppose to these undeniable facts. It is easy to assert obstinately, that he was superstitious, an enthusiast, or a deceiver; to make opposite characters, never found in the same man, unite in him, rather than acknowledge his mission; to make him such a compound of prudence and folly, of ignorance and knowledge, of goodness and wickedness, as never appeared in the world. But wise and considerate men, who feel that their opinions on this subject, may, one day, be attended with very momentous consequences, will ever spurn at such unfounded presumptions.’

This work is certainly the result of extensive reading, and a close attention to the subject, and may be perused with advantage, as a summary review of the evidences of revelation; but it would have been more useful, if the author had been more particular and frequent in his references to ancient authorities; and it would have been more pleasing, if he had been less dogmatical in his assertions, and less severe in his censures. It is an injury to the best cause, to make use of unfounded assertions, or inconclusive reasonings in its support. Of these we are much mistaken if we do not meet with examples in this volume. It is surely too general an assertion to say, with respect to the heathen morality, that it omitted the authority of God as a foundation of obligation. The early prevalence of the custom of marriage, avoiding incest, and the universal reception of the number *ten* as a climacteric number, are not *decisive* proofs of an original revelation, or primitive religion, of which Paganism was a heresy. That Pythagoras was instructed in Judea, and Zoroaster was the servant of Daniel, are facts so exceedingly doubtful, that they should not have been asserted, even as probable, without some proof. It is in vain to bring plausible arguments, to shew the impossibility of interpolating the scriptures, after the decisive proof which Mr. Porson has brought, that the verse in the first epistle of John concerning the *three witnesses*, is an interpolation. Since interpolations and corruptions have been possible in the text of the New Testament, as well as in other ancient books, it is no presumption in favour of the inspiration of Matthew, that he ascribes to Jeremiah a passage which is found in Zechariah. The argument from types, or symbols, depends too much upon fancy, to be of much weight with those who make their appeal to reason. Not to multiply objections against a work, which is on the whole executed with ability, we shall only add, that it
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appears to us by no means judicious, for the friends of Christianity to be perpetually loading unbelievers with odious names, calling them, as our author does, 'a sorry tribe,' and denouncing upon them a sentence of condemnation. When will mankind learn, that conviction is not to be produced by abuse, but by argument alone?

ART. x. *An Enquiry into the Expediency and Propriety of Public or Social Worship.* By G. Wakefield, B. A. &c. A new Edition, with Additions. 8vo. 66 p. pr. 2s. Deighton. 1792.

THIS second edition of a work, which on account of the novelty of its arguments has employed some share of the public attention, we announce to the public, because it contains some variations and additions which materially affect the question in dispute. The sum of them is as follows.

The public worship of the Jews was liturgic, and comprehended petitions as well as thanksgivings and doxologies. If it be admitted, that the apostles practised social prayer, it may be presumed that it contained nothing like united petitions concerning individual wants and worldly conveniencies. But the practice of the apostles, whatever it was, with respect to social worship, considering their continuance in Judaical ceremonies, and how little their own conceptions were spiritualized, and much less those of their hearers, to suitable apprehensions of the genuine character of the gospel, with some other peculiarities of those times, is no obligatory precedent to us. Nevertheless it may be expedient for the present, till mankind are better instructed, and thence better able to conform to the real power and spirit of Christianity, to acquiesce in some such plan of public worship as the following: P. 55.

* The service should begin with select portions of scripture, digested into something of order and similarity, in different sets for different times, with a view to all the variety, which the Bible can supply; and should be known by the people, as the only means of interesting and securing their attention. These portions should be short, and their subject, the *supreme dominion*, the *universal providence*, *wisdom*, and *goodness of Jehovah*.

* These should be followed by similar portions from the *New Testament*, relative to the redemption and resurrection of mankind, and other topics, which distinguish *Christianity* from *Judaism*. These also should be *short*.

* After this a *hymn* might be *sung*, expressive of praise and gratitude to the supreme Being. I see nothing, I acknowledge, improper in this practice: on the contrary, I am of opinion, grounded on observation, that *singing*, especially when accompanied by solemn *music*, has a wonderful efficacy in soothing the passions, inspiring a devout tranquillity of temper, and elevating the soul to heavenly contemplations, and a contempt for earthly pursuits

pursuits and pleasures in competition with heaven and immortality.

Then should follow an *exposition* of some portion of the *New Testament*, to be closed by a practical *exhortation*: and the whole service should conclude with a short address from the minister to God, supplicating pure affections to receive the precepts of the gospel with sincerity, and fortitude to resist every temptation to sin, perseverance in the open profession of *Christianity*, and resignation under every calamity of life, till our appointed time from the Lord shall come. But all this in a pure *evangelical* spirit of devotion, without any mixture of *petitions* relative to the mere *prosperity* and *accommodations* of the *present life*; of a mere *worldly* and *personal* nature, unconnected with eternity.

'This,' says Mr. W. 'I could indulge for a season to the weaknesses of *Christians* and the imperfect condition of religious knowledge; but, as far as relates to *public prayer*, without any *authority* from the *gospel* of *Jesus*, and indeed, *inconsistently* with its true character, if I am able to discover it.'

The general reply which Mr. Wakefield makes to his antagonists, consists of nothing more than a repetition of what he had before advanced, except that, in noticing Mr. Wilson's Defence of Public Worship, he proceeds so far as to deliver it as his persuasion, (considering the accommodations of our Lord, in opinions and actions not immoral, to the weaknesses of his followers, with the genius of the gospel, and the unspiritualized habits of those times,) that Jesus might allow and practise in those days what he by no means intended to be binding on his disciples in the more advanced ages of Christianity.

As to the new sarcasms which Mr. Wakefield has introduced into this edition, upon the prevalent forms of public worship; his contemptuous reflections upon respectable individuals and bodies of men, and his allusion to Prov. xxx. 18, 19. in reply to his female opponent Eusebia, as they have no concern with the point in dispute, and do the writer little credit, we pass them by without further notice.

ART. XI. *Letters to a Young Man, occasioned by Mr. Wakefield's Essay on Public Worship; to which is added, A Reply to Mr. Evanson's Objections to the Observance of the Lord's Day.* By Joseph Priestley, LL.D. F.R.S. 8vo. 60 p. pr. 1s. 6d. Johnson. 1792.

Of each of these replies we shall give as brief an analysis as the nature of the argument will admit.

In vindication of public worship, Dr. Priestley's answer to Mr. Wakefield is as follows.

Admitting the reasonableness of prayer in general, it cannot be unreasonable that several persons, who all stand in the same relation to the great object of prayer, should join in the same
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form

form of devotion. The analogy between our relation to God and to our earthly parents is the ground of devotion, and this justifies social as well as private prayer. The idea of each individual applying to the supreme Being separately, and never, or not generally, in company, is new. All the different modes of devotion which the fancies of men have invented, have been only varieties of public worship.

In the Jewish religion, provision was made not only for social, but *national* worship, in the temple at Jerusalem. During the early period of the Hebrew church the people prayed in the great court of the temple, each person for himself, whilst the priests were offering incense in the holy place. To this were added hymns, consisting of joint addresses to the supreme Being in the plural number. Several of David's psalms are of this kind. After the Babylonish captivity, the synagogue-worship consisted of reading the scriptures and prayers, and probably of singing also; for such is the worship of the Jews in their synagogues at this day, and their customs have not materially changed since the introduction of Christianity, and certainly not in imitation of the customs of Christians. As public prayer is known to have made a part of the service of the synagogue, as well as reading the scriptures, Jesus, when he attended the synagogue, doubtless, joined in the former as well as the latter. Had he neglected any part of the worship of the synagogue, he would no doubt have been severely censured, if not excommunicated, on that account. A neglect of this kind could not but have been objected against him by his adversaries.

To interpret John iv. 21. Matt. vi. 5, 6. as forbidding all public worship, is as unreasonable, as it would be to conclude that all sacrifices were forbidden to the Jews, because David says, "Thou desirest not sacrifice, else would I give it." All that Jesus Christ intended by what he said to the woman of Samaria was, that the Gentiles would have no concern either with the temple on Mount Gerizim, or with that at Jerusalem, as places of national worship; and that no worship of this kind was of any consequence compared with that of the heart. That Jesus did not intend his directions about praying in the closet only to be understood literally, is evident from his own practice. He only meant to express his disapprobation of the ostentation of the Scribes and Pharisees in their devotion. The Lord's prayer is best suited to social worship, both in matter and form, and is almost entirely borrowed from prayers then in use among the Jews. That the apostles were, on extraordinary occasions at least, to pray jointly, appears from Matt. xviii. 19.

The apostles, being Jews, were accustomed to the forms of the synagogue; and after they separated from the Jews, and
procured

procured a place of worship of their own, doubtless continued to do as they had done before in the synagogue: public prayer, having been customary, would not be omitted. Even the officers and discipline of the christian church were borrowed from those of the Jewish synagogue. The practice of public worship among the early christians was not an innovation but a continuation; otherwise it would be easy to trace its origin, and ascribe it to its proper author. We frequently read of the apostles and other christians assembling; and on almost all these occasions there were prayers. That prayers in which others were expected to join, were used in the public assemblies of christians in the time of the apostles, is evident from 1 Cor. xiv. 16. where it is supposed that the audience was expected to say amen to the prayer, which therefore must have been delivered with an audible voice. To say amen to the public prayer was also the custom in the Jewish synagogue.

If we be to disregard the practice of Christ and his apostles, under the notion that it only suited the infancy of christianity, unbounded scope will be given to fancy; the subjects of prayer may be limited at pleasure, and even prayer itself altogether neglected. If we follow either the precept or example of scripture, health or any temporal blessing may be innocently prayed for; our Lord authorizes us to pray for our *daily bread*. We may express our desire of what we conceive to be good for us, with due submission to the will of God. Christ prayed, "Father, if it be possible," &c. Every affection is strengthened by proper exercise; and the social affections, among which are included the devotional, are best expressed in company. Both piety and benevolence are cherished in social acts of worship; the mind is improved by a repetition of good impressions; and if benefit may arise from hearing a good moral discourse, improvement may be expected from a repetition of the same sentiments and ideas expressed in the form of a prayer. Habit may enable a person to bear, to relish, and to be improved by devotional exercises of considerable length. If we discontinue religious exercises in public, we shall in time become less disposed to them in private, and be in danger of losing all sense of *habitual devotion*, except what may remain from former impressions. In all matters of great importance it is our wisdom not to depend wholly upon voluntary acts, but to lay ourselves under a kind of necessity of doing that which is only ultimately, and not immediately and obviously, beneficial to us. If a young person had nothing of the nature of a *task* imposed upon him, he would hardly be brought to learn any thing. Ostentation is certainly a bad thing; but indifference to religion is also a bad thing; and if a man through fear of being ostentatious will conceal his devotions or his charities, his example can have no effect. The tendency of the present times is not to-

wards ostentation, but towards indifference. As a man ought not to boast of his piety, so neither ought he to be ashamed of it.

In reply to Mr. Evanfon's objections to the observance of the Lord's day, after republishing a paper which appeared in the Theological Repository, Vol. vi., Dr. Priestley maintains, that it is evident from many authorities, especially that of Justin Martyr, that the public assemblies of Christians were from the time of the apostles held on the Lord's day, and that a considerable part of this day was alone devoted to the business of those assemblies, probably as much of it as is used in the same way by modern Christians. The Lord's day, he acknowledges, was never considered by the early Christians as a sabbath, or day of necessary rest from labour, but it was deemed sacred, and was soon celebrated as festival days were. There may be extraordinary calls for labour even on the Sunday; but the sanctity of the day, as far as concerns the appropriation of a considerable part of it to the purpose of public instruction and public worship, ought not to be given up. Social and cheerful entertainment, such as are not improper on other days, are by no means inconsistent with the acts of religion required of Christians on the Lord's day.

The preface to this publication contains a defence of the late Dr. Price, against the severe censure passed upon his character for learning in the preface to Mr. Wakefield's second edition of his Inquiry; of the conduct of the trustees and tutors of the Hackney college with respect to Mr. Wakefield; and of the dissenters in several particulars in which they have fallen under Mr. Wakefield's animadversions. A letter is subjoined from Mr. Morgan to Dr. Priestley, respecting Dr. Price's classical attainments.

ART. XII. *A Sermon on Public Worship and Instruction, preached on Sunday the 4th of September, 1791, at the Opening of St. Peter's Chapel, Edinburgh; with an occasional Prayer.* Published at the Request of the Congregation, to whom it is respectfully dedicated by their affectionate Pastor Charles Webster. 4to. 29 Pages. Price 1s. 6d. London, Rivingtons; Edinburgh, Gordon. 1791.

THE church, at the opening of which this discourse was preached, is erected for the use of a society of episcopalians, of that class formerly distinguished by the name of non-jurors, who profess to have continued an undisputed episcopalian succession without the countenance of the state, or any connexion with the church of England. On the death of the last hope of the royal family of Stuart, this body acknowledged, in a public declaration, and in their prayers, the present government, and

and consequently enjoy the benefit of toleration. The discourse is suitable to the occasion; sensible, pious, and by no means illiberal.

ART. XIII. *The Corruptions of Christianity considered as affecting its Truth. A Sermon preached before the Society in Scotland for propagating Christian Knowledge, at their Anniversary Meeting in the High Church of Edinburgh, on Thursday, June 2, 1791.* By Alexander Gerard, D. D. F. R. S. ED. Professor of Divinity in King's College, Aberdeen, and one of his Majesty's Chaplains in Ordinary in Scotland. To which is added an Appendix, containing an Abstract of the Proceedings of the Society from September 1, 1790. 8vo. 104 Pages. Edinburgh. 1792. [To be had by applying to the Rev. Dr. Hunter.]

DR. GERARD is now become one of those veterans in literature, whose name commands respect. In the walks of criticism and theology his writings have obtained general approbation. And we do not hesitate to assure our readers, that the expectation which his name may raise on the present occasion will not be disappointed. The subject is in some measure original, and it is treated with an extent of plan, and variety of thought, which clearly indicate a mind richly stored with knowledge, historical, theological, and moral. The first point which Dr. Gerard establishes is, that universally and invariably true religions have in course of time degenerated, and been corrupted; this he shows with respect to the primeval religion of mankind, the Jewish, and the christian; he then evinces that all false and corrupt religions have in time been amended and improved, particularly aganism, popery, and mahometanism; and lastly infers from these facts, that the corruptions introduced into christianity, not only cannot warrant the slightest suspicion, but that they yield some real presumption of its truth. The force of the argument depends so much upon the numerous facts to which the author alludes, that we should do injustice to the subject by attempting an analysis; we must therefore content ourselves with giving, in a short extract, the general conclusion which Dr. Gerard deduces from his premises.

* But from our detail of the fates of different religions, we venture farther to conclude, that the very fact objected, christianity having been corrupted, yields some real presumption of its truth. It is one feature which it has in common with all religions that have any claim to truth, and by which it differs from all religions indisputably false. This single feature is not sufficient for absolutely ascertaining, but it surely gives some indication, to which of the two families it belongs.

‘ The indication, however slender when we attend to the mere fact, will become stronger and more unequivocal when we examine the reasons of the fact. For we shall find that the contrariety of the fates of true and of false religions, arises from the very nature of the thing.—True religions are the work of God, all whose plans, proceeding from his infinite perfection, must be pure and complete. It is therefore impossible that they can be improved by the wisdom of man. But the weakness of his reason, and the power of his passions, scarcely suffer him to adhere to them, precisely as God gave them. Every deviation from them must be to the worse; and it must, by biasing reason and increasing the impulse of the passions, contribute to farther deviations; till they sink into the greatest degree of corruption which the vitiated faculties of their votaries can bear.—But false religions are the contrivances of men; and therefore, partaking in the errors and depravations of those narrow and polluted conceptions from which they spring, they must be always capable of amendment. Every alteration of men’s sentiments and views, though not implying considerable improvement, will discover some blemish which they find it needful to remove from their religion. In proportion as their understandings are improved, cultivated, and enlightened, they will advance to an ampler detection of its absurdities, and endeavour to correct them by progressive refinements; till at length the unsuccessfulness of all their efforts determine them to abandon it. Arrived at the point of its extreme degeneracy, every false religion destroys itself —If it be thus, in the nature of the thing, inevitable that true religions are gradually corrupted into such as may be denominated false, and that these, after having been for some time stagnant, throw off their dregs and refine themselves, is it not a real presumption of the truth of Christianity, that it has had these revolutions?’

From the appendix we learn, that the society in Scotland for Propagating Christian Knowledge is in a very flourishing state, having lately received by an anonymous donation ten thousand pounds, and by a legacy from Peter Huguetau, lord Van-vryhovven, twenty thousand pounds. These large accessions to the funds have induced the managers to extend their plan of usefulness; and it is now under deliberation to enlarge the salary of their schoolmasters, to print a new edition of the Gaalic Bible, to establish a variety of new schools for literature and the principles of religion; to give encouragement to various branches of useful industry and manufactures, which may be introduced into the highlands and islands; to establish missionary ministers in parts of the country where they are peculiarly wanted, but to which the funds of the committee on the royal bounty do not permit them to send missionaries, and to make provision for training up young men in the Gaalic language for the ministry in the highlands and islands.

ART. XIV. *Five Sermons on the following Subjects, viz. The true Nature of the Christian Church, and the Impossibility of its being in Danger. The Scripture Idea of Heresy. Mysteries made plain. The Scripture Doctrine of Atonement. The Place, Object, and Manner of Christian Worship.* By George Rogers, M. A. Rector of Sproughton, in Suffolk, and late Fellow of Trinity College, Cambridge. 8vo. 100 p. pr. 2s. Ipswich, Shave and Co. London, Johnson. 1792.

WE cannot more properly explain to our readers the design, or inform them of the general character and spirit of these discourses, than in the author's own words.

'To dispel from christianity that dark cloud of *mystery*, which has so long been hanging over it, and to exhibit it in its native dress, in which we see it in the scriptures, and thus to recommend it to its votaries, and attach them to its service, was the design of this publication.'

This laudable design, avowed with so much manly firmness, is expressed in a manner which entitles the author to much commendation. At the same time that he asserts his opinions without reserve, he explains them with great perspicuity, and supports them by a simple appeal to the dictates of reason and to the authority of scripture.

The doctrine of the first discourse is, that the church of Christ was originally a society or body of christians, among whom there was a perfect equality, who had no other head than Jesus Christ, and over whom even the apostles had no other pre-eminence or power, than what related to their divine mission. This primitive church, our author represents as a perfect contrast to most of the churches which have been since formed under the christian name. The former he maintains can never be in danger, the danger of the latter he allows to be perpetually increasing.

The scripture idea of heresy is, according to our author's explanation, in the second discourse, not a pure mistake of judgment, but an embracing of doctrine known to be false by those who espouse it, out of disgust, pride, or envy, or from worldly principles; and it is maintained that where heresy is not taken up to serve bad purposes, but from a laudable opposition to gross errors and bad practices, it is not only innocent but commendable.

In the third sermon, preached on Trinity Sunday, the term mystery is explained, and clearly proved to be in the language of scripture, not something incomprehensible, but something which God hath revealed. The mystery of Emanuel,—'God manifest in the flesh,' does not mean that God himself was visible in the person of Christ, this would not have been a mystery, but an impossibility: but it signifies that the power, mercy and goodness of God were rendered conspicuous

in the person of Christ, the agent and instrument of the Almighty in his beneficent design towards men.'

The purport of the fourth discourse, on the atonement, is to prove that all the blessings of the gospel are simply derived from the goodness of God, and that all those terms in scripture, which seem to contradict this doctrine, and to imply the necessity of a vicarious sacrifice, in order to obtain the favour of God, were borrowed from the Jewish scriptures, and were addressed alone to the Jews, to remove their prejudices, and accommodate a new doctrine to old conceptions.

The last discourse contains many excellent observations on religious worship; it has been published before, and was noticed in our Review, Vol. VIII. p. 200.

ART. XV. *A Sermon preached in the Cathedral Church of Bangor, on Sunday September 25, 1791, at a General Ordination held by John Lord Bishop of Bangor.* By Peter Williams, A. M. Head-Master of Bangor School. Published at the request of his Lordship. 4to. 22 p. pr. 1s. Rivingtons, 1791.

THE chief object of this sermon is, to inculcate upon the clergy a sense of the importance of a diligent application to learning, and to caution them against making a perverse use of it, in encouraging a bold discussion of those mysteries which demand an implicit assent. The writer is of opinion, that the members of the church of England enjoy no small advantage in having a good system of articles, which, notwithstanding the abuse of some short-sighted cavillers, are drawn up with great moderation, on real scriptural authority. And, that he may give no encouragement to the heresies and schisms which abound in the present times, he advises his brethren to study the principles of philosophical science, not in the modern productions, which profess to teach these things, but in the acroatic writings of Aristotle. Does this friend to human learning wish us to imagine that mankind would be benefited by exchanging the substantial knowledge of modern philosophers, for the airy subtleties of the Aristotelian Dialectics?

ART. XVI. *Jealousy for the Lord of Hosts: and the pernicious Influence of Delay in religious Concerns. Two Discourses delivered at a Meeting of Ministers at Clipstone, in Northamptonshire, April 27, 1791. The former by John Sutcliff, of Olney; the latter by Andrew Fuller, of Kettering. Published at the Request of the Church and Ministers.* 12mo. 30 pa. Price 6d. Vernor.

THE general design and character of these sermons, may be in some measure inferred from their titles; it may suffice to say, that they will be acceptable to that class of readers, who still retain the sentiments and taste of the puritanic age.

ART.

ART. XVII. *Vindiciæ Landavenses: or Strictures on the Bishop of Llandaff's Charge, in a Letter to his Lordship.* 4to. 19 pa. Price 1s. Oxford, Fletcher; London, Rivingtons. 1792.

THE writer of these strictures lavishes the highest encomiums on the bishop of Llandaff, to whom he willingly attributes all that is great in science, talents, and virtue. He accuses him, nevertheless, of 'using sinister attempts at popularity with a party, when he might be revered by all.' He agrees with the bishop in his reverence for liberty, and censures Mr. Burke 'for gilding the iron mask that veiled the features of despotism,' but thinks the bishop has been to the church what Mr. Burke was to the state.—We leave our pamphleteer to reconcile these inconsistencies.

He is 'shocked at the impiety of those who wish for the re-establishment of despotism in France, and would exult to see that kingdom plunged in carnage and blood, that one man, or the minions of one man, may have more power to do mischief.' He agrees entirely with the bishop in condemning pluralities, and gross inequality in the church; but condemns no less strongly the debasing and depraving circumstances of a popular election.

He 'cannot help smiling at the folly of that man, who, if he is a protestant, can sit down at the close of the 18th century to write a panegyric in praise of monasteries;' but thinks that some asylum upon that plan might be adopted for the voluntary retirement of religious persons wearied with civil life. A church establishment our author most strenuously contends for, and supports with all his might the Test and Corporation acts, which he styles (somewhat hyperbolically) the two grand pillars of church and state.

On the whole, there is nothing either in the matter or the style of this pamphlet to entitle it to particular notice.

ART. XVIII. *A genuine Letter as written in the English Language, by a native of Indostan, belonging to the Tribe or Cast of Malabar, in the honourable Company's Employ at Masulipatam, addressed to a protestant Missionary residing at Cuddalore.* 8vo. 38 pages. Price 1s. Ridgway. 1792.

THE forgery of some European infidel, containing only the most trite objections to the Christian revelation.

ART. XIX. *Annihilation no Punishment to the Wicked after the Day of Judgment; or the Curse of God on Adam's eating the forbidden Fruit, as proved from Scripture.* By Philip Burton, Esq; 8vo. 25 pages. Pr. 6d. Bassam. 1792.

FROM this profound investigation we learn, that the whole period of the kingdom of Christ, at his second coming, will be 1540 years; that of this period, a portion will be the millennium, or Christ's reign upon earth for a thousand years, &c.; the remaining years will be the long day of judgment, after which some sinners, having been 'a little chastised, shall be greatly rewarded;' while others, having proved incorrigible, shall be annihilated; and, after the long period of *universal contempt* through which they have passed, shall think annihilation no punishment. How all this is to be made out, the reader may inform himself upon very reasonable terms.

ART. XX. *A Recommendation of Family Religion: addressed to Christians of all Denominations.* By Benjamin Kingsbury. 12mo. 10 pages. Price 2d. Johnson. 1792.

THIS piece was originally published as a preface to a volume of Family Prayers, and is reprinted, with some alterations, in this form, for the convenience of those who may be disposed to circulate a practical address on the subject of family religion among the common people.

ART. XXI. *A Concise View of Christianity; or, a Short Catechism, explaining some of the principal Doctrines of the Christian Religion; suited to young People; but principally intended for the Children of the Sunday Schools.* By the Rev. James Jarman. 12mo. 27 pag. pr. 4 d. stitched. Matthews. 1792.

THE usefulness of sunday schools, as of all other institutions for education, must depend so much upon the plan of instruction adopted by the teachers, that it becomes a matter of very considerable moment, that no books be introduced into these schools but such as teach plain and important truths, in correct and simple language, such as the class of children, for whom these institutions are provided, may understand. Nothing can, in our judgment, be more remote from this character, than the short catechism here offered to the public, which is generally founded upon the Calvinistic system. Why must children in sunday schools be made to decide upon questions in metaphysics and theology, which have confounded the wisdom of philosophers in all ages?

ART. XXII. *The Religious Principles of a Presbyterian, founded on his Knowledge of Nature, and prescribed Authorities,* 12mo. 40 p. pr. 6d. Robinsons. 1792.

A CONFUSED and incoherent exhibition of tenets, little calculated either to explain, or to support, the system of any sect,
All

All that we learn from the pamphlet is, that the author is an Arian, an enemy to establishments, and a friend to the British constitution.

ART. XXIII. *Thoughts on the Propriety of fixing Easter Term.*
8vo. 18 p. pr. 1s. Cadell. 1792.

THIS publication is occasioned by the report, that a bill is shortly to be brought into parliament, to change the present fluctuating state of Easter term, and fix it to some precise period, independent of all considerations of Easter-day. Such a law, the writer apprehends, will seriously affect the religion of the country, by obliging men to attend as suitors in public courts, at seasons when they should be excused from this attendance, that they may have leisure for the performance of religious duties. To afford such leisure, was certainly the origin of the terms within the king's court at Westminster; but whether the provision has in fact materially contributed to the advancement of religion, or whether the institution of any holidays (except Sunday) to interfere with mens ordinary occupations, be either required by christianity, or consistent with sound policy, are previous questions, which must be determined, before the validity of this writer's arguments against the proposed bill can be admitted.

ART. XXIV. *Reasons for presenting to Parliament a Petition for the Repeal of certain Penal Statutes affecting Unitarian Christians.* 8vo. 20 p. pr. 6d. Johnson. 1792.

ONE of the great evils attending partial and oppressive systems of policy and religion, is, that when they are once established, it is with difficulty that even a general conviction of their injustice can procure their abolition. Intolerance and persecution have, in the present age, few avowed advocates; yet such is the fascinating power of prescription, and such the terror excited by that bugbear innovation, that laws which are expressly grounded upon intolerant principles, though perhaps seldom carried into effect, are nevertheless suffered to disgrace the statute-book of an enlightened nation. Many such still remain in the British code: and it was in hope of wiping off, in part at least, the stain of such sanguinary institutions, that a petition was lately presented to the house of commons, for the repeal of the statutes 9 and 10 Will. III., subjecting to certain penalties such persons as shall, in their preaching or writing, deny the doctrine of the trinity. This pamphlet enumerates the pains, legal disabilities and penalties, to which unitarian dissenters still remain liable by the laws of their country, and briefly, but clearly and forcibly, states the grounds, both of equity and policy, on which the petition proceeds.—

Few

Few of our readers need to be informed that this petition has been rejected by the house of commons, by a majority of 142 to 63.

ART. XXV. *A Dialogue between a Clergyman of the Church of England and a Lay Gentleman: occasioned by the late Application to Parliament for the Repeal of certain penal Laws against the Anti-Trinitarians.* 8vo. 29 p. pr. 1s. Bladon. 1792.

THE object of this publication is, in the main, the same with that of the pamphlet noticed in the preceding article. It exhibits with equal force, though with less liberality, the reasons which may be expected to induce a repeal of the penal laws in question respecting religion. The cause of persecution being now generally abandoned, it is probable that the chief plea of those who are averse to the repeal will be, that though the statutes still remain in our statute-book, they are, like many others, become obsolete, and never enforced, and that therefore the present application is rather to be imputed to a restless spirit of innovation, than the experience of any real grievance. A very satisfactory reply to this plausible argument is, we think, subjoined in the following passage:

P. 21. *Clergyman.* You will observe, I hope, that though the corporation and test acts, inflicting certain disabilities and incapacities, do indeed take effect, those which are made to secure the doctrine of the trinity, and of which the late petitioners complained, are never executed.

Gentleman. The observation which you have just now made, is conclusive for the repeal of the laws more immediately in question: if they are not executed, it is more than presumption that it is more just, wise, and politic, that they should lie dormant; and if not proper and expedient to be carried into execution, they ought not to be suffered to remain until another session among our statutes. And, admitting that they are now judged improper to be executed, (and every sect and party are united in that sentiment), the present is the most proper time to apply for their repeal. The same disposition which prevents the execution of these sanguinary laws, should, consistently with itself, concur in repealing them. For, were they to be suffered to remain in force, under the pretence that they were a dead letter, they might be called forth into operation by the basest of men, and for the basest of purposes, to gratify personal pique and resentment; or, on any unhappy change of principle in our governors, might be converted into a most grievous engine of intolerance.

It was a wise observation of a great and discerning judge, that he wished to see every obsolete law, every law that circumstances had rendered nugatory and useless, or which the better spirit of the times would not suffer to be executed, to be expunged from the statutes of the realm.

' In the best light we can view these penal statutes, they appear to be offensive to every good mind, as well among Trinitarians as Anti-trinitarians. For there is no honest Trinitarian who does not derive his faith from the scriptures, and consequently is ashamed to see it supported by an act of parliament. To claim any assistance from human councils or legislatures, is to weaken and set aside that authority which is paramount; and is, at the same time, the very worst means to attempt to make converts. Such a law is also a most dreadful instrument of oppression held over the heads of Anti-trinitarians, which may be directed at pleasure against those who have an equal and common right publicly to profess and maintain their faith. Penal laws in matters of religion in protestant countries, are like the rack and the wheel in popish ones; they are only different names for the same thing, and originating from the same spirit; they may terrify the timid, preserve an exterior conformity, and extort a similar profession of faith—in hypocrisy; but they will never convince the understanding, or make one sincere convert.

' Toleration, at the best, and in its fullest extent, is less than what every man has a right to claim and enjoy in common with his fellow-citizens; but a toleration dependent upon the caprice of another, is not only no security, but invites persecution: so far from affording protection, it may become the means of the destruction of the best men and best citizens in a state. Such puny and equivocal toleration, is nothing better than a trap to tempt and decoy the hot-headed and the wrong-headed to persecute the rational believers in, and worshippers of, the only living and true God.'

The reasons for the proposed repeal suggested in these pamphlets, are so forcible and decisive, that the argument can need no support from authority. Yet we cannot resist the temptation of copying from this pamphlet the following opinion of lord Mansfield.

' What bloodshed and confusion have been occasioned from the reign of Henry the 1vth, when the first penal statutes were enacted, down to the revolution in this kingdom, by laws made to force conscience! There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the christian religion, more iniquitous and unjust, more impolitic, than persecution. It is against natural religion, revealed religion, and sound policy.'

M. D.

ART. XXVI. *Abelard to Eloisa: A Poem*. By Mr. Jerningham. 4to. 15 pages. pr. 1s. 6d. Robson. 1792.

POETS, with a very unwarrantable licence, have raked up the ashes of the dead, and, mixing truth and falsehood, have cruelly defamed characters whose merits and misfortunes demanded justice, if not respect. Pope's celebrated epistle is a notorious instance. Instead of passionate sorrow and tender melancholy, delicately though forcibly expressed, he paints cold
licen-

licentiousness in the most elegant drapery, and bursts of anguish, to show his powers, are turned into romantic descriptions which fall in dying cadences on the ear. One example will be sufficient. When glowing with love, and trusting, as she deserved to be trusted! Eloisa declared, 'that she had rather be the mistress of Abelard than the wife of Cæsar,' she alludes to their peculiar situation; but the poet renders this proof of disinterested affection sheer libertinism, by adding a general reflection—'Love free as air,' &c. But if he have injured her character by tearing a passion to rags, and by making her rant who only mourned and expostulated, the vain and frigid Abelard has been misrepresented still more violently, and the selfish author metamorphosed into a lover, contrary to all historical evidence; for there is little reason from his letters to suppose, that he ever loved any one but himself. The person of Eloisa was desirable, and it raised desire in Abelard—that once quenched she could only gratify his pride. Mr. J. however, will make him sigh in union with the lonely fair, when it is probable, that her image seldom or never crossed his mind.

The present epistle is, as may be supposed, a flowing imitation of Pope's, only the author not finding impassioned sentiments to work up, traced by the pen of Abelard, is obliged to make him mourn throughout in icy strains of his own, or rather he faintly re-echoes Eloisa's sighs.—For instance: P. 1.

' Yon midnight bell, that frights the peaceful air,
Commands the fathers to their wonted pray'r:
Now in long order-flows the sable throng,
Like a dark, fullen stream that creeps along:
Why joins not ABELARD the fainted train?
Does torpid sloth his ling'ring steps detain?
'These walls, that pillow sleep'd in tears, attest
'That sleep is exil'd from this tortur'd breast:
'This lamp proclaims the same, whose trembling beam
Guides while my hand pursues the glowing theme:
While the dread secret from my soul I tear,
And unreserv'd my bosom'd feelings bare!'

Again: P. 4.

' When late my steps drew near the peopled choir,
What erring wishes did my heart inspire?
To the deep mysteries as I advanc'd,
Still in thy presence was my soul entranc'd:
While, bending to the earth, the choral throng
Pause, ere they usher the emphatic song;
While kneeling seraphs, trembling as they glow,
Veil with their radiant wings their bashful brow;
While the deep organ (as by fear controul'd)
Its solemn sound like distant thunder roll'd;
While thick'ning odours dimm'd the dread abode,
And th' altar shudder'd at th' approaching God!—

'Midst

'Midst these august, terrific rites unmov'd,
 My guilty thoughts to other altars rov'd :
 In love enchas'd, a dearer image blest
 That living chapel, my impassion'd breast !
 Where burns a hungry and insatiate flame
 To that soft deity I blush to name.
 Those hours to recollection spring renew'd,
 When passion urg'd us, and when pleasure woo'd ;
 When, captur'd by desire's voluptuous hold,
 Involv'd—combin'd—embodied—and insoul'd—
 Forbear Let dim oblivion cast behind,
 Words that would foil thy purity of mind :
 Recall, recall that interesting hour,
 When in the flush of youth, and beauty's flow'r,
 (Ah! doom'd, severely doom'd, to meet no more)
 When from each dearer self our forms we tore,
 How, to affection's finer touch consign'd,
 My face upon thy summer cheek inclin'd,
 Felt as it dropt thy tear's celestial dew,
 While sighs, not words, breath'd forth our last adieu.
 Intruding fancy rais'd the veil between,
 And shunn'd futurity's unwelcome scene,
 Nights of long absence that expect no dawn,
 Divorcing gulphs that must for ever yawn.
 In thy pure soul a purer self I trac'd,
 Our glowing minds with energy embrac'd,
 Whence th' intellectual progeny arose
 Which kindred fears and kindred hopes compose,
 Endearments tending to one mutual aim,
 The same our sorrow and our joy the same.'

Is this the language of passion? And, must not the head
 have been strangely ransacked for the following description?

P. 3. ' Yon moping forest, whose extensive sway
 Admits no lucid interval of day,
 No cheering vista with a trail of light
 Flies thro' the heavy gloom of lasting night :
 Ye hermitages, deep immers'd in wood,
 Wash'd by the passing tributary flood,
 Whose easy waves, soft murm'ring as they roll,
 Lull the strong *goadings* of the feeling soul :
 Ye tow'ring rocks, to wonder's eye address'd,
 Misshapen piles by terror's hand impress'd !—
 Ah, not these scenes magnificently rude
 To virtue's lore have Abelard subdued.'

Or,—' Fame met me in her path, and round my brow
 Engarlanded the wreath of splendor's glow.'

M.

ART. XXVII. *The Conspiracy of Kings ; A Poem : addressed to
 the Inhabitants of Europe, from another Quarter of the World.*
 By Joel Barlow, Esq; Author of ' Advice to the Privileged
 Orders,'

Orders,' and of 'The Vision of Columbus.' 4to. 20 p.
pr. 1s. 6d. 1792. Johnson.

THE muses, which have so often prostituted themselves in the temple of genius, are here compelled by truth to do penance before the altar of liberty. With the prophetic spirit which the subject inspires, our poet warns the tyrants of the world not to flatter themselves with the imagination: P. 7.

'That nations, rising in the light of truth,
Strong with new life and pure regenerate youth,
Will shrink from toils so splendidly begun,
Their bliss abandon and their glory shun,
Betray the trust by Heav'n's own hand consign'd,
The great concentr'd stake, the interest of mankind.'

Then, referring to the present threatened association for crushing the freedom of France, he proceeds, P. 7.

'Ye speak of kings combin'd, some league that draws
Europe's whole force, to save your sinking cause;
Of fancy'd hosts by myriads that advance
To crush the untry'd power of new-born France.
Misguided men! these idle tales despise;
Let one bright ray of reason strike your eyes;
Show me your kings, the sceptred horde parade,——
See their pomp vanish! see your visions fade!
Indignant MAN resumes the shaft he gave,
Disarms the tyrant, and unbinds the slave.'

After much indignant censure of power abused, and of writers who foster abuse, the muse turns with the conscious pride of independance, to man, whom she conjures to seize the prize of freedom and of happiness: P. 18.

'Of these no more. From Orders, Slaves and Kings,
To thee, O MAN, my heart rebounding springs.
Behold th' ascending bliss that waits your call,
Heav'n's own bequest, the heritage of all.
Awake to wisdom, seize the proffer'd prize;
From shade to light, from grief to glory rise.
Freedom at last, with Reason in her train,
Extends o'er earth her everlasting reign;
See Gallia's sons, so late the tyrant's sport,
Machines in war and sycophants at court,
Start into men, expand their well-taught mind,
Lords of themselves and leaders of mankind.
On equal rights their base of empire lies,
On walls of wisdom see the structure rise;
Wide o'er the gazing world it towers sublime,
A modell'd form for each surrounding clime.
To useful toils they bend their noblest aim,
Make patriot views and moral views the same,
Renounce the wish of war, bid conquest cease,
Invite all men to happiness and peace,

To faith and justice rear the youthful race,
With strength exalt them, and with science grace,
Till Truth's blest banners, o'er the regions hurl'd,
Shake tyrants from their thrones, and cheer the waking world.*

ART. XXVIII. *The Pope's Journey to the other World, to seek Advice and Assistance against the National Assembly of France.*
8vo. 33 pages. Ridgway. 1791.

A POLITICAL satire, lately circulated in France, entitled 'The Pope's Journey to Paradise and Hell,' is here, with some variation, translated into English verse; and a third part is added which is wholly original, and intended by the author to suit the present disposition and circumstances of the English nation. We give the following short specimen of the translation. P. 10.

' Lord! the French for religion have lost all respect,
I hope you'll chastise them.—No, no, I'll protect—
And can you then see my fine empire decline?—
Thou daring usurper! thy empire's not mine.—
Oh! but grant us our pray'r, all my priests bid me say,
That your dictates for ever with zeal they'll obey.—
To thy flock, not to me, these poor artful tales tell,
But they'll trust thee no longer, they know thee too well!
Yet since thou thyself hast *infallible* made,
Canst thou not protect thy infallible trade?—
Ah! a dreadful Assembly this French one appears,
Said the Pope,—'tis a council that *all* the world fears.
If you'll help me these obstinate Franks to subdue,
One half of the spoils shall be offered to you.—
Base maniac! how dar'st thou still longer implore?
Hence, Satan! shew here thy black visage no more;
Thy kingdom is ruin'd, mankind will be free,
And darkness and chains be reserved for thee!—
' To his centre then trembled the pope as he flew,
While bright hosts cry'd in scorn—Holy Father, adieu!

In the original part of the poem, the author puts into the mouth of the angel Gabriel, the following advice to the pope. P. 31.

' Hence away to thy conclave—and tell them from me,
That when France has pluck'd up each o'er-shadowing tree,
Bright *truth* will shine on her, with increasing splendor,
Nor need she her millions in arms to defend her.
To her millions, more millions oppress'd will resort,
Of black or red despots, no longer the sport.
Thy kingdom is ruin'd!—Mankind will be free,
And darkness and chains be reserved for thee!

The rest of the piece is in the same kind of easy verse, and written with the same spirit of freedom.

ART. XXIX. *An Ode on the late celebrated Handel, on his playing on the Organ.* Composed by Daniel Prat, M. A. Formerly Rector of Harrietsham, Kent, and formerly Chaplain to his Majesty's Household, at Kensington. Printed partly on Occasion of the Grand Musical Festival at Canterbury, 1791, being fixed for the 16th, 17th, and 18th of this Month (August) for three Morning Performances in the Sermon House, (by permission of the Rev. the Dean and Chapter) and two Evening Performances in the Theatre; and for the Benefit of the Editor, the Rev. J. Prat, Vicar of Monkton and Birchington. 4to. 10 pages. Price 1s. 6d. Canterbury, Simmons and Co. London, Johnson. 1791.

FINDING little in this ode to admire or condemn, we shall only add a specimen which *coldly* carries the power of music a little too far. Passages of this kind should be written with an enthusiastic glow, or the reader will be led with prose solemnity to observe, that the statues could not *attentive look*, because they cannot see. P. 2.

‘ Now in more lengthen’d notes and slow,
We hear, inspiring sacred dread,
The deep majestic ORGAN blow,
Symbol of sounds that rouse the dead!
A pleasing horror fills the dome!
The statues o’er each antique tomb
Attentive look! while we like them become! }
See! all resembling statues stand,
Enchanted by thy magic hand!
A solemn pause ensues,
All things are hush’d, and ev’ry breath
Seems stopp’d, as in the arms of death!
Each restless passion’s softly lull’d to peace,
And silent thought seems only not to cease!
How dreadful is this place! What holy fear
Thrills thro’ our shudd’ring veins! Hail heav’nly choir
That round th’ ETERNAL sing! for surely here
JEHOVAH is! far, ye profane, retire.
Again we hear! and silence now is drown’d
In rapt’rous notes, and ecstasy of sound!’

D. M.

ART. XXX. *Observations on the present State of Music in London.* By William Jackson, of Exeter. 8vo. 33 pages. Price 1s. Harrison. 1791.

‘ LET those teach others who themselves excel,’ is as applicable to music as to any subject of criticism; for when rays of mind illuminate a production, addressed to the eye or ear, we naturally conclude that the artist has seen and felt with his own eyes and heart; and the ever varying still the same sentiments, strike us with a force proportional to their originality, and lead us to respect the unsophisticated observations, which, with honest simplicity, flow from a lively conviction.

Having

Having long admired the melody of many of Mr. Jackson's compositions, and still retaining the soothing impression, we opened this little pamphlet with a prepossession in its favour, and we were not disappointed, for the sensible remarks it contains, very happily expressed, placing the taste and judgment of the writer in an equally respectable point of view, gave weight to a general conclusion—that understanding what effect music ought to produce, he has disdained to tickle the ear with evanescent graces, when he could leave a lasting impression on the mind. The thoughts being avowedly detached, though they illustrate each other, we shall content ourselves with selecting a few, recommending the whole tract to persons of taste, who are not satisfied with the technical terms used by mechanical players, and turn with disgust from the cold raptures of affectation.

‘ He observes, p. 9. ‘ PERFECT MUSIC—if my idea be just—is the uniting MELODY to HARMONY. Though the assistance which each receives from the other is immense, yet MELODY is best qualified to exist alone. The pleasure excited by a succession of chords, is very inferior to that natural, and sometimes artificial, succession of single sounds, which musicians distinguish by the term *melody*.

‘ Though not absolutely unknown, melody was in a barbarous state until the last hundred years. It long continued improving, but now seems, in this country at least, to be in a fair way of shortly losing its existence.

‘ In consequence of music being much studied and practised, VOCAL and INSTRUMENTAL MELODY became two different things: it is necessary, therefore, to consider them separately.

‘ VOCAL MUSIC had once nothing but harmony to subsist on: by degrees, melody was added; and now it is very near being lost again.

‘ In the grand opera, SONGS may be considered as *pathetic, bravura, something between the two* which has no name, and airs called *cavatina*. Generally, the last have most melody, and the first sort have least: but it is scarce worth while to ascertain which has most, where all are defective. If it were not for some passages that have been worn to rags, how few of these songs possess the least trace of real melody! This must remain an assertion without proof, unless I could define melody; which I really cannot, so as to be intelligible to those who have no ear; and, to those who have, a definition would be needless. But let me observe, where sounds follow each other in that arrangement we call TUNE, besides the immediate pleasure, there is always joined with it an *impression*, which enables us to remember passages, and sometimes an entire air. But this is never the case in a fortuitous or unmeaning succession of sounds. Let the music of the present day be “weighed in this balance,” and the greater part will be found “wanting.”

In the ENGLISH OPERA, the composers very wisely adapt some of the songs to tunes which were composed when melody really existed: and it is curious to observe, how glad the audience are to find a little that is congenial to their feelings, after they have been gaping to take in some meaning from the wretched imitations of Italian

bravura, and pathetic songs; which, alas! are but "the shadows of a shade!"

* Where there is *really* air, it will exist under all disadvantages of performance. But, what would become of our sublimities, if it were not for the short cut of a *pianissimo*, so delicate as almost to escape the ear, and then a sudden change into all the *fortissimo* that fiddling, fluting, trumpeting, and drumming, can bestow?"

His remarks on the present prevailing mode of singing, appear to us very just. P. 22.

* The performance of single songs was, perhaps, never farther removed from truth than at present. If there were a possibility of writing down the sounds which issue from the mouth of a singer, my remark would be fully justified—but, unfortunately, lines and spaces will only express musical intervals. Words seem as little suited to the purpose; for, how can one describe the encompassing a note with frippery flourishes, that prevent the real sound from meeting the ear, until the time, in which it should be heard, is past? How can one express the filling up an interval with something composed of a *slide* and a *shout*, by which means there is no interval at all?

* There are some things, however, which *may* be described: such as forcing the voice in the upper part, where it ought ever to be soft; and singing the lower tones faint, which should always be full. Cadences with, for ever, a concluding shake—though sometimes it seems as if it would *never* conclude—and every shake with precisely the same turn after it.

* The notes of a song are broken into so many parts, that they actually lose their existence: on the contrary, the performance of a symphony, &c. is pure and simple. In the one, every thing is cut up; in the other, to borrow a phrase from painting—the parts are kept broad; and breadth of effect is as necessary in music as in painting.

The concluding inferences respecting the performance at the Abbey, deserve notice: we shall quote a paragraph or two. P. 28.

* With all my admiration of the Abbey music, I think it has done a great deal of harm, and will do much more. The pieces which are performed there, have a mimic performance in almost every town in the kingdom, which contributes to establish an exclusive taste for Handel's music only. Any thing that helps to fix art to a *certain point* is destructive to farther improvement. Of this we have the strongest instance in a neighbouring country.

* The first year of the Abbey music was a commemoration of Handel, and ought to consist of his works only; but it might, at this time, without any impropriety which I can perceive, be open for the works of other composers. Suppose that, each day, one new instrumental piece, and one for voices, were permitted to be performed? Though I have not the least doubt, but that much good music would, at times, be given to the public; yet, as my opinion may not pass for proof, the experiment might be tried for a year or two. In case of failure, the loss would not be great; but, if it should succeed, the gain might be immense.

M.

ART.

ART. XXXI. *Memoirs of the first forty-five Years of the Life of James Lackington, the present Bookseller in Chiswell-street, Moorfields, London. Written by himself. In a Series of Letters to a Friend. With a Triple Dedication: 1. To the Public. 2. To Respectable; 3. To Sordid Booksellers. 8vo. 344. p. pr. 5s. in boards. 1791. Printed for and sold by the author.*

BIOGRAPHY has suffered by that illiberality which too strongly marks the disposition of the age. It has been confined to a space so narrow as to admit few objects, and those few so notorious that they would *not* have been forgotten without it. It has been confined, for instance, to philosophers, poets, historians, statesmen, generals, and divines—to *philosophers*, who have enlightened mankind, to *poets* who have amused them, to *historians* who have instructed them, to *statesmen* who have governed them, to *generals* who have fought for them, and to *divines* who have converted them. Such has hitherto been the narrow range of biographical enquiry. The present century, however, will be honoured for that liberality of taste, and that insatiate curiosity, to which we owe the memoirs of a PHILIPS, a BELLAMY, and a BADDELY—BAMFYLDE MOORE CAREW, and though last, not least, our present article—JAMES LACKINGTON! *who began business with five pounds, and now sells one hundred thousand volumes annually!*

We have always been of opinion that the injury done to dr. JOHNSON's memory, by the injudicious writings of his numerous biographers, though a present evil, and, *quoad* the dr. a very great one, yet would ultimately tend to the benefit of all *great men*, by inducing them, from the most powerful of motives, to *write their own lives*. Mr. LACKINGTON is an instance in point. He had to consider two things—or more properly speaking to foresee two dangers—*either* that his life might not be *well* written *,—*or*, that it might not be written at all. Now as he, and he only is concerned in avoiding either of these dangers, he has discovered no little sagacity in shunning both. He has written his own life. It is true there are people who suspect the impartiality of a man who writes his own life. But if we are to suspect the impartiality of those who write their own, and of those who write the lives of others, where are we to find biographers? And in the case of a life, the events of which are equally interesting, whether true or false, where impartiality would give us nothing, and where partiality may make a book, where is the fastidious reader that would object?

But we do not mean to accuse our present author of partiality. Though some may think he writes for fame, in fact he every where avoids it; and whether we consider the matter or

* Preface, p. 14.

the manner of his work, it is perfectly plain that no degree of fame can arise from it. He brings the usual excuse of authorship, 'the request of friends,' and they, in our humble opinion, are as innocent of partiality as himself.

In Letter 1st, Mr. L. starts a question. 'Does the publication of a catalogue of books, entitle the compiler to the name of author?' We are happy to be able to resolve this question in a manner that cannot fail to prove satisfactory. To write a catalogue of mere names cannot entitle a man to the name of author. But when the compiler of a catalogue adds *characters* and *criticisms*, we cannot refuse him a considerable portion of authorship. In Mr. L.'s catalogue now before us, we find the following opinions.—'An excellent work for a philosophic mind, and particularly freethinkers.'—'Very droll and humorous.'—'Pope says that women have no characters, but according to this tale, their characters are very strongly marked, and not much in their favour.'—If our readers admire the critical *acumen* in the foregoing they will be not less charmed with the following notice.—'This novel is *obscene*, and endeavours to prove that chastity in either sex is no virtue, that women should be common, &c.' If originality be the characteristic of an author, Mr. L.'s title is secure, for we do not remember to have seen in any catalogue a more ingenious method of discovering what should be concealed.—But to proceed to the life of our HERO, as he calls himself.

He was the son of a journeyman shoemaker, and born at Wellington, in Somersetshire, on the 31st of August, 1746. George Lackington was his father, and Joan Trott his mother; she was the daughter of a weaver, and he was drowned in a ditch. Mr. L.'s mother was a very industrious woman; 'at one hour she was seen walking backwards and forwards by her spinning-wheel, and her midwife sent for the next; his father was a drunken dog, and our author is tempted to curse him. He recollects himself, however, and proceeds to inform us that he excelled in all sorts of boyish mischief—set a parcel of butchers a yawning—and became a most famous vender of apple-pies—saw a ghost, which proved to be a very short tree, whose limbs had been newly cut off, 'which made it much resemble a GIANT!' This 'prolific subject of ghosts,' occupies several pages, after which we find our hero soaring above apple-pies and puddings, and actually vending almanacks. The jealousy excited by his success, among the itinerant dealers in almanacks, he considers as an omen of that more serious jealousy of London booksellers, and for which, we agree with our hero, the London booksellers are very much to blame. He is next bound apprentice to an Anabaptist shoemaker, and we are favoured with some remarkable anecdotes of the family, particularly that his master every morning drank a pint of ale, and on sundays said a short-grace before

before dinner; George the eldest son, is converted to methodism, and converts his brother John, and our hero becomes also converted, partly by hearing sermons, and partly by learning to read in the dark. He now reads chapters against his mistress, for which she locked him up one Sunday, and he jumped out of a two pair of stairs window. Some judged this a proof of lunacy, others of grace; he was confined to his room, however, for more than a month, and very piously concluded 'that the Lord had not used him very well, and resolved not to put so much trust in him for the future.'

Our author, or HERO, next gives us some account of the practices of the methodists; from whom he departs, gains his freedom at Taunton, and lives gloriously during the election in open houses.—Methodism, however, had not quite left him; he took the bible to bed and read for hours; NANCY TROTT now came in his way, but after being some days with NANCY, he leaves her, and BETTY TUCKER swears a child to him; he escapes from the parish officers, and BETTY's child is still-born. At Bristol our author's genius began to blaze forth in sundry compositions for the ballad singers, but John Wesley overturns all, converts our hero again, and he converts his companions, and Miss Betsey Jones, and they had all nearly been burnt by a candle stuck against the handle of a pewter pot. At Taunton, Exeter, and King's-bridge, our hero makes wonderful progress in writing, controversial divinity, and shoe-making; falls in love with a dairy-maid, whom, after some vicissitudes, he marries.

In 1774, our hero comes to London. This is no doubt an important æra, but we hear of very little for several pages, beside stuff-shoes, methodism, and a great coat; he dwells, however, on the incident of getting drunk with purl and gin, as becomes so important a transaction. Recovered from this, he adds books to shoes, and becomes bookseller, but loses his wife, and entertains his readers with anecdotes of carnal preachers. The detail of occurrences during the sickness of our hero, is equally interesting with any other part of the work, but we omit it for want of room. This sickness ends in another wife, MISS DORCAS TURTON, and after this union, he says, his mind began to expand, and intellectual light and pleasure broke in.—It is no doubt to this intellectual light and expansion of mind, that the world owes the present very interesting work. He now reads John Bunce, and the moderate divines, and is no longer afraid of being d—n'd for a good joke. We doubt whether he ever was. But he has now done with Mr. Wesley's society, and begins to 'talk like a rational being,' after making a variety of remarks, and observations, and relating some adventures, all of equal importance with what we have mentioned, he details the increase of his customers, a

torrent of business—profits and expences—travels—a cure for a scold—ladies allowed full licence to scream—anecdotes of Dr. Johnson, truly *original*—mode of washing linen—maid servants—remarkable prediction—explosion of powder mills—the devil in a leather apron—watering places—effects produced on horses. &c. &c. &c. concluding the whole with a prayer that his work may live for ever.

That this valuable piece of biography may be the more complete, an engraved portrait is given, with the name of the author at the bottom of it. It does not appear to be a very striking likeness, but its deficiencies are fully made up by the letter press which accompanies it, and which our HERO, who best knows its merit, terms ‘a prodigious effort of human genius.’ C. C.

ART. XXXII. *Prepossession; or, Memoirs of Count Touloussin.*
Written by Himself. In 2 vols. 12mo. 442 pages. pr. 6s.
Forbes. 1792.

THESE are the memoirs of a French nobleman, including the history of Mrs. Lunel, a lovely and virtuous woman, long exposed to cruel and injurious treatment, but at last triumphant over undeserved sufferings. The lover is the count himself, who, after preserving his attachment to her through scenes of severe distress, at last makes her his wife. The narrative, which turns almost entirely upon the subject of love, or upon what the author calls *amours* and *amourettes*, appears, in the leading incidents at least, to have been founded on fact, and to agree very well with the state of French manners previous to the revolution.

ART. XXXIII. *A Collection of interesting Biography. Containing 1. The Life of S. Johnson, LL.D. abridged, principally, from Boswell's celebrated Memoirs of the Doctor: 2. The Life of Mr. Elwes, (abridged) by Capt. Topham: 3. The Life of Capt. Cook, (abridged) by Dr. Kippis. The whole revised and abridged by Sir Andrew Anecdote. 2 vols. 12mo. 308 pages. pr. 5s. sewed. Brewman. 1791.*

FOR the convenience of those readers who have not patience to labour through large quartos, or do not chuse to be at the expence of purchasing them, this courtly knight has kindly provided, in a moderate size, a collection of interesting biography. He has not indeed paid much attention to the benefit or the rights of authors or publishers, or taken much pains to gratify his readers with an elegant type or fine paper, but he has furnished a small publication for those whom it may suit.

ART. XXXIV. *A Letter to the Rev. Thomas Coke, LL.D. and Mr. Henry Moore. Occasioned by their Proposals for pub-*

publishing the Life of John Wesley, A. M. in Opposition to THAT advertised (under Sanction of the Executors) to be written by John Whitehead, M. D. Also a Letter from the Rev. Dr. Coke to the Author on the same Subject; together with the whole Correspondence, and the circular Letters written on the Occasion; and a true and impartial Statement of Facts hitherto suppressed. To which is added, An Appeal and Remonstrance to the People called Methodists. By an old Member of the Society. 8vo. 56 pages. pr. Luffman.

TRUTH and impartiality, though promised in the title-page of this pamphlet, are qualities which, we suspect, will not be found in the performance. The writer talks much of villainy and hypocrisy, of impudence, falsehood, and dissimulation; and professes to authenticate severe charges against the community and the body of Methodists, by disclosing the private transactions of the Connection, and the secret history of the Founder. He publishes two letters, which he ascribes to Mr. Wesley; one said to be written about three years ago, in which he declares it to be a matter of indifference to him, whether the connection continues after his death; expresses his apprehensions that it must fall for want of money; and confesses that Methodism cannot stand its ground, when brought to the test of truth, reason, and philosophy: the other, a love-letter, in the silly style of a whining inamorato, from an old man of eighty-one, to a young girl of twenty-three. These letters bear upon them such strong internal marks of fiction, that they certainly ought not to be received as evidence against a character of such distinguished reputation as that of John Wesley, without the fullest proof. The editor promises to produce the *originals* to any one who will call upon the publisher for his address. Dr. Coke has, in a public paper, declared that he has called at the editor's lodgings according to his publisher's directions, but has not been able to find either the editor, or the letters, and has consequently pronounced them a *forgery*. As such they must from this time be universally regarded, and treated with contempt as a malicious slander, unless the author will stand forth, and produce unequivocal proofs, of time, place, and person, that the letters referred to were written by John Wesley.

D. M.

ART. XXXV. *An Apology for the Life of Major-General G——. Written by Himself. Containing an Explanation of the G——n——g Mystery, and of the Author's Connection with the D——ber——y's Family, of Soho-square. 8vo. 114 pages. pr. 3s. Ridgway. 1792.*

THIS pretended 'Apology' has been disavowed in form by the gentleman who is the subject of it; it must therefore be considered as a contemptible imposture.

General Gunning is here represented to be 'struggling with the accumulated inconveniencies of sorrow, sickness, poverty, and distraction;' were not these motives sufficient to have disarmed the rage even of an enemy?

ART. XXXVI. *Memoirs of Mrs. Billington, from her Birth: Containing a Variety of Matter, ludicrous, theatrical, musical, and ———; with Copies of several original Letters, now in Possession of the Publisher, written by Mrs. Billington to her Mother, the late Mrs. Weichsel; a Dedication and prefatory Address.* 8vo. 77 pages. pr. 3s. Ridgway. 1792.

An Answer to the Memoirs of Mrs. Billington; with the Life and Adventures of Richard Daly, Esq. and an Account of the present State of the Irish Theatre. Written by a Gentleman well acquainted with several curious Anecdotes of all Parties. 8vo. 70 pages. pr. 3s. Whitaker.

WE shall not pollute the pages of our Review with remarks upon an accusation, in the course of which letters said to be *original* are adduced, containing the bare-faced avowal of female guilt; neither shall we animadvert upon a defence, in which beauty and a fine voice are brought forward as an apology for a life of prostitution.

Such productions are calculated to shock both the eye and the ear of modesty, and ought to be scouted out of society. s.

ART. XXXVII. *Anna St. Ives. A Novel.* By Thomas Holcroft. In seven vols. 12mo. 1647 pages. pr. 21s. sewed. Shepperson and Reynolds. 1792.

THIS novel appears to be written as a vehicle to convey what are called democratical sentiments. Be that as it may, it contains many interesting scenes, which forcibly illustrate what the author evidently wishes to inculcate. Young people, it is true, might catch from the highly-wrought pictures a spice of romance, and even affectation, and attempt to stride on stilts before they had learned to walk steadily; yet, truth and many just opinions are so strongly recommended, that what they must read with interest, will not fail to leave some seeds of thought in their minds.

The story is not entangled with episodes, yet, simple as it is, it carries the reader along, and makes him patiently swallow not a few improbabilities.

A novel in an epistolary form can scarcely be epitomized without losing all its character and charms; we shall attempt, how-

however, to present the reader with the outline of the story, which is nearly as follows :

Frank Henley, 'a gentleman by nature,' although son to the steward and gardener of sir Arthur St. Ives, is brought up in the family of that baronet, and notwithstanding his humble birth and situation, finds means, by the liberality of his sentiments, the propriety of his deportment, and the manliness of his conduct, to make an impression on the heart of the lovely Anna St. Ives. That accomplished lady, being requested by her father to receive the addresses of Mr. Clifton, a young man who piqued himself upon his birth and fortune, resolves to sacrifice her own attachments to the wishes of a parent, and to banish from her bosom every idea of an alliance, that would demean the very ancient and honourable family to which she belongs ; all the amiable qualities of young Henley, his abilities, his integrity, nay the very courage that had more than once rescued her from impending danger, and perhaps death, were all forgotten, on receiving the mandate of sir Arthur.

Mr. Clifton, educated in all the prejudices of the times, despises the obscure condition of a rival who had saved his life at the hazard of his own, and even meditates his destruction ; he also endeavours to seduce the lady to whom he pretended the most honourable attachment. After a variety of ineffectual attempts, having at length, by the agency of an Irish gambler, and the keeper of a private mad-house, got Anna St. Ives and Henley into his power, he attempts the honour of the former, and is repulsed with scorn and indignation ; the latter he is content with keeping in close confinement, wavering between humanity and cruelty, virtue and vice, and not daring to decide on his future conduct. In the mean time his emissaries, anxious to obtain a large sum of money in the possession of young Henley, resolve to perpetrate his murder, but are prevented by the arrival of their employer, who, hearing the shrieks of his former benefactor, flies to his assistance, and rescues him from instant destruction.

Frank Henley and Anna St. Ives, equally zealous for the welfare and happiness of mankind, are of course united together, and prepare to make themselves and every one around them blest, while Clifton, shocked at the folly as well as baseness of vice, seems resolved to make atonement for his past offences, by the active pursuits of a life devoted to virtue.

The secondary personages in this novel consist of a baronet, who has mortgaged all his estates, for the *improvement* of the grounds about his mansion-house, and is on the eve of foreclosures, from his determined and incurable attachment to groves, spires, steeples, wildernesses, canals, &c. &c.

Abimelech Henley, his steward and gardener, profiting by this predominant passion, creates a noble fortune out of the follies of his master.

Capt.

Capt. St. Ives, an officer in the guards, and the son and heir of the baronet, after wasting a large estate in play, consents to *dock* the family entail, on purpose to squander the remainder of his fortune, on gamblers and sharpers.

Some of the characters are rather over-charged, but the *moral* is assuredly a good one. It is calculated to strengthen despairing virtue, to give fresh energy to the cause of humanity, to repress the pride and insolence of birth, and to shew that true nobility which can alone proceed from the head and the heart, claims genius and virtue for its armorial bearings, and possessed of these, despises all the soppery of either ancient or modern heraldry.

A conversation which passed between Anna St. Ives, and a gentleman with whom she was soon to be united, will serve as a specimen not only of the style, but the sentiments. Vol. IV. P. 213.

* I found Clifton in the parlour. His look was more composed, more complacent, and remarkably more thoughtful than it had lately been. I began with stating that the feelings of my heart required every act, every thought of mine, that had any relation whatever to him, should be fully and explicitly known. I conjured him to have the goodness to determine not to interrupt me; that I might perform this office, clear my conscience, and shew my heart unveiled, undisguised, and exactly as it was; and that he might at once reject it, if it were either unworthy his acceptance or incompatible with his principles.

* He promised compliance and kept his word. I never knew him a listener so long, or with such mute patience. I had as I may say studied the discourse which I made to him, and which I thus began.

* It will not be my intention, Mr. Clifton, in what I am going to say, to appear better or worse than I am. Should I be partial to myself, I wish you to detect me. There is nothing I so much desire as a knowledge of my own failings. This knowledge, were it truly attained, would make the worst of us angels. Our prejudices, our passions, and our ignorance alone deceive us, and persuade us that wrong is right.

* I have before acquainted you of the project of Mrs. Clifton and sir Arthur, for our union. I have told you of the unfeigned friendship, the high admiration, and the unbounded love I have for your sister: or in other words for her virtues. A short acquaintance shewed me that your mind had all the capacity to which the most ardent of my hopes aspired. It had indeed propensities, passions, and habits, which I thought errors; but not incurable. The meanest of us have our duties to fulfil, which are in proportion to our opportunities, and our power. I imagined that a duty of a high but possible nature presented itself, and called upon me for performance.

* You no doubt will smile at my vanity, but I must be sincere. By instruction, by conversation, and by other accidents, it appeared to me that I had been taught some high and beneficial truths and principles; which you, by contrary instruction, conversation, and accidents, had not attained. Convinced that truth is irresistible, I
trusted

trusted in the power of these truths rather than of myself, and said, here is a mind to which I am under every moral obligation to impart them, because I perceive it equal to their reception. The project therefore of our friends was combined with these circumstances, which induced me willingly to join their plan; and to call my friend sister was an additional and delightful motive. It appeared like strengthening those bonds between us which I believe no human force can break.

‘ An obstacle, or rather the appearance of an obstacle, somewhat unexpectedly arose. From my childhood I had been in part a witness of the rising virtues of young Mr. Henley. Difference of sex, of situation, and of pursuits, prevented us till lately from being intimate. I had been accustomed to hear him praised, but knew not all the eminence with which it was deserved. He was my supposed inferior, and it is not very long since I myself entertained some part of that prejudice. I know myself now not to be his equal.

‘ A recollection of combining circumstances convinced me that he had for some time, and before I suspected it, thought on me with partiality. He believes there is great affinity in our minds; he avows it, and with a manly courage, becoming his character, which abhors dissimulation, has since confessed an affection for me; nay, has affirmed, that unless I have conceived some repugnance to him, which I have not nor ever can conceive, I ought as a strict act of justice to myself and him, to prefer him before any other.

‘ I should acknowledge the cogency of the reasons he assigns, and certainly entertain such a preference, did it not appear to me that there are opposing and irreconcilable claims and duties. It is my principle, and perhaps still more strongly his, that neither of us must live for ourselves, but for society. In the abstract our principle is the same; but in the application we appear to differ. He thinks that the marriage of two such people can benefit society at large. I am persuaded, that the little influence which it would have in the world would be injurious, and in some sort fatal to the small circle for which I seem to exist, and over which my feeble influence can extend.

‘ For these reasons only, and in compliance with what I believe to be the rigorous but inflexible injunctions of justice, have I rejected a man whom I certainly do not merit: a man whose benevolent heart, capacious mind, and extraordinary virtues are above my praise, and I almost fear beyond my attainment.

‘ My memory will not furnish me with every word and incident that have passed between us; and if it would such repetition would be tedious. But I wish you clearly to understand that Mr. Henley has made these declarations to me; that my mode of acting and my reasons have been such as I have mentioned; that I am not myself so perfectly satisfied with these reasons, but that I sometimes am subject to recurring doubts; and that I do at present, and while I have thought or sense shall continue to admire his genius and his virtue.

‘ If what he has said or what I have done be offensive to you, if you cannot think highly of him and innocently of me, if my thoughts concerning him can possibly be stained with a criminal tinge in your eyes, it becomes you, and I now most solemnly call upon you, as a man disdaining deceit, at once to say so, and here to break off all further intercourse. Esteem, nay revere him I do and ever must; and instead

of being guilty for this, my principles tell me the crime would be to esteem and revere him less.

• I trust in the frankness of my heart for the proof of its sincerity. My determination is to have a clear and unspotted conscience. Purity of mind is a blessing beyond all price; and it is that purity only which is genuine or of any value. The circumstance I am going to relate may to you appear strange, and highly reprehensible—Be it so—It must be told.

• We never had but one conversation in which the subject of marriage, as it related to him and me, was directly and fairly debated. He then behaved as he has done always with that sincerity, consistency, and fortitude, by which he is so peculiarly characterised. A conversation so interesting, in which a man of such uncommon merit was to be rejected by a woman who cannot deny him to be her superior, could not but awaken all the affections of the heart. I own that mine ached in the discharge of its duties, and nothing but the most rooted determination to abide by those duties could have steered it to refusal—It was a cruel fortitude!

• But while it ached it overflowed; and to you more especially than to any other person upon earth, I think it necessary to say, that, at a moment when the feeling of compassion and the dread of being unjust were excited most powerfully in my bosom, paradoxical as it may seem, my zeal to demonstrate the integrity and innocence of my mind induced me to—kiss him!

• I scarcely can proceed—There are sensations almost too strong to be subdued—The mind with difficulty can endure that mistake, that contortion, which can wrest guilt out of the most sublime of its emanations—However, if it were a crime, of that crime I am guilty—I pretend not to appear other than I am; and what I am it is necessary at this moment that you should know.

• This conversation and this incident happened on the day on which you met him in the corridor, coming from my chamber. A day, Mr. Clifton, worthy of your remembrance and of your emulation; for it afforded some of the strongest proofs of inflexible courage of which man is at present capable. He had been robbed of the hope dearest to his heart, had been rejected by the woman he had chosen to be the friend and companion of his life, had been enjoined the task of doing all possible good to his rival, which he had unconditionally promised, and he left her to—receive a blow from this rival's hand!' M.

ART. XXXVIII. *Representation and Petition from his Highness the Nabob of the Carnatic, presented to the House of Commons, March 5, 1792.* 8vo. 75 pages. Price 1s. 6d. Debrett. 1792.

IN the month of December, 1781, the nabob voluntarily assigned the Carnatic to lord Macartney during the then existing war, and in the month of September, 1784, the board of controul ordered his country to be restored to him. On the 24th of February, 1787, sir Archibald Campbell, in consequence of orders from the same board, after a long and intricate negotiation, signed 'A treaty of perpetual friendship, alliance, and

and security' with his highness. Sir Archibald in this treaty laboured to procure for the company in time of peace, the payment of a fixed annual sum, and stipulated during war for four-fifths of all the revenues produced in the Carnatic. The nabob on his part endeavoured to secure his own honour and dignity in such a manner, that without a *direct and flagrant violation of public faith*, no possible contingency could arise, that should deprive him of the *sovereignty* and management of the Carnatic, either in peace or war; for should he fall in arrear in his payments in time of peace, certain specified districts were to be delivered over to the company until the arrear should be paid up; and during war the company are allowed to send inspectors, to see that four-fifths of his revenue is *honestly* appropriated to their service. It is also expressly agreed upon by the two contracting parties, 'that the exercise of power over these districts in case of failure, shall not extend or be construed to extend, to deprive his highness the nabob of the Carnatic, in behalf of himself or his successors, of the civil *government thereof*, the credit of his family, or the dignity of his illustrious house; but that the same shall be preserved to him and them inviolable, saving and excepting the powers in the foregoing article expressed and mentioned.'

Sir Archibald Campbell was succeeded in his government by Mr. Hollond in 1789, and general Medows arrived in the month of March, 1790. The war with Tippoo is said to have been then determined upon although it did not commence until June. The general in a letter to the court of directors, dated the 31st of March, 1790, gives it as his opinion, that as the nabob is *in arrear*, 'it will be absolutely necessary upon his first material delay of payment, to take the management of his country into their own hands.'

The sum due at this time was six and a half lacks of pagodas, out of which the nabob required a deduction for bad seasons, according to the letter of the above solemn agreement.

The council of Madras soon after endeavoured to *persuade* the nabob to resign his government during the war, and until the arrears were paid off; his highness expressed the utmost astonishment at this attempt, but offered to receive inspectors in compliance with an article in sir Archibald Campbell's treaty; his country, however, was at last seized upon, in spite of the strongest remonstrances on the part of the nabob.

In consequence of this seizure, the present representation from his highness the nabob *Wau Lau Fau Ummeer ul Kind Omdat ul Mulk Ausuph ud Dowlah Umver ud Dien Cawn Babauder Zuphar Jung Sepah Saular*, sovereign and soubahdar of the Carnatic, *Payenghaut and Ballaghaut*, has been lately presented to the House of Commons.

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ART. XXXIX. *A second Address to the Proprietors of East-India Stock and to the Public: containing Remarks on the Papers lately printed by the East-India Company, respecting their Shipping Concerns, in Consequence of Motions made and carried in the Courts of Proprietors, held March 31, 1791, and March 21, 1792; and ordered to be taken into Consideration on Wednesday next, the 9th of May.* By Mr. John Fiott, of London, Merchant. 8vo. 152 pages. Price 2s. Richardson. 1792.

WE have already taken notice of Mr. Fiott's first address to the proprietors of East-India stock, &c. (see *Analy. Rev.* Vol. X. p. 98.)

Sanctioned and supported in some measure by the vote of two general courts the author comes again forward, and disclaiming all personal and interested motives, tells us, that he is determined not to relinquish his pursuit, but, on the contrary, that he intends to persevere in an enquiry, from which so much benefit may be derived to the proprietors and the public.

The crown, with the sanction of parliament, constituted an united company of merchants trading to the East-Indies; but *another company*, self-created, and self-appointed, has, as we are informed, arisen out of it, like an enormous 'fungus,' and robbed the parent tree of its vital juices. 'I allude (says Mr. F.) to the *club of old ship owners*, in the service of the company, who have chosen representatives to negotiate for them with the company, under the denomination of the *committee of managing owners*.' The court of directors, sensible of the waste of the company's money, in the payment of extravagant freights, and urged by the opinion of the house of commons and the voice of the public (for the offers of Mr. Brough and others at this time were before them) had attempted gradually to give some correction to this enormity. But their good intentions were defeated. The old ship owners, by recommending the purchase of stock to their dependants, by influence, by intrigue, and by their assiduous attendance at the general courts, possessed an ascendancy of which they determined to avail themselves, in order to resist the encroachments of the court of directors upon their profits, while that description of interest (which has now fortunately for the company come forward) namely, the independent proprietors, remained supine from not being apprized of the nature of the subject.'

We learn further from this narrative, that the court of directors resolved on the 22d of June, 1786, that it appeared by an estimate of the freights, that the company saved 86,744l. by declining the services of the old owners. When it is recollected, that this calculation is made on about 8,000 tons only, and that the average annual tonnage at that time amounted to 30,000, the immense sums lost by complying with the demands

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of the monopolists may be easily conceived. These indeed were endeavoured to be resisted, but a combination among the builders, not to construct ships 'for any who should make tenders to the company at reduced freights,' prevented the new owners from fulfilling the contracts which they had entered into with the court of directors.

When it is considered that 'the old owners' have no less than 87 ships in their possession, equivalent in value to one million and a half sterling; that they possess an immense quantity of stock, and that 'the needless annual expence' of the company amounted at one time to 150,000*l.* in consequence of the abuses complained of, it is not at all surprising, that the influence of this opulent and interested body, should sometimes be such, as even to give law to the court of directors.

ART. XL. *Observations on the Politics of France, and their Progress since the last Summer: made in a Journey from Spa to Paris during the Autumn of 1791.* By T. F. Hill. 8vo. 110 pages. Price 2*s.* 6*d.* Hookham and Carpenter. 1792.

AFTER staying a month at Spa, Mr. Hill, in September last, proceeded through Liege on an excursion up the Meuse, and down the Moselle and the Rhine as far as Dusseldorp, whence he crossed to Aix la Chapelle, and, after revisiting Liege, entered the dominions of France, and arrived at Paris.

The scenes on the banks of the Meuse appear to him to be in the style of Derbyshire, but on a more magnificent scale. The neighbourhood of the Moselle is wilder and more rocky, but its rocks are at once covered and adorned with the foliage of the vines. We are told that the city of Treves contains more respectable monuments of the splendour of ancient Rome than any other place in modern Europe, and will amply reward the researches of the antiquary. These seem to have been secondary objects, and to have obtained but little of our traveller's attention; a far nobler field offered itself to him, for he appears to have been chiefly employed in contemplating the progress of reason, and the march and order of political ideas.

The first remarkable vestige of the resistance to established powers, now so much the fashion on the continent, presented itself to Mr. H. in the neighbourhood of Dinant, which was blockaded for twelve or thirteen months during the late predatory war, between the Imperialists and the Belgic insurgents. On his approach towards the frontiers of France, the danger of visiting that country was loudly proclaimed by popular rumour, and a number of dismal tales implying the want of subordination, the frequency of murders, robberies, &c., were trumpeted forth by those disaffected to the new government.

'I met with no disagreeable adventures however, (says our author) either relative to myself or those connected with me, till I was quitting this country (Germany). I was asked indeed for passports at the gates of Givet, and as I had none in consequence of being assured at Liege that they were unnecessary, I was conducted to the municipality, the name given to the new courts of police, but on finding no appearances of evil intentions, the magistrates readily supplied me with them: though this entrance of France is perhaps the most essential of any. I only found this difference from former customs, that instead of obtaining them from a nobleman and general, *commandant de la ville*, adorned with gold lace, with ribbons, and the accoutrements of war, receiving me in a spacious saloon dressed in silk and gold, I was conducted for them to the shops of peaceful tradesmen, the officers of the municipality, who behaved to me, however, with as much real civility as any count or marquis could have shewn. We met on the river (adds he) two barges loaded with furniture of people quitting the kingdom. I was generally told of prodigious emigrations, and I also saw several waggons filled with trunks, apparently belonging to those who entered it. I found it too true that the coin had disappeared, and the people complained of the want of commerce, a complaint I heard frequently repeated afterwards: yet certainly even in the neighbourhood of Givet, I saw many more new houses than France used in times past to exhibit, and the inns in general were evidently improved.'

Mr. Hill thinks it a most excellent custom to affix the laws in some public place in every town, for the information and instruction of the people; this practice is now generally adopted throughout France. It was not without surprize, however, in a country so renowned for its liberty, that a traveller observed printed orders issued by the municipality, obliging the citizens to specify all their possessions upon oath, a measure highly invidious, and one which the most despotic sovereign would hardly have dared to attempt. It appeared to be in the same arbitrary spirit, that all mines more than one hundred feet below the surface, are declared by the national assembly to be public property, but this is allowed to be a degree of despotism, rather consequent to the principles of the old, than arising out of the new system.

The exordium to the national decrees, *Louis par la grace de Dieu, et la Loi constitutionnelle de l'Etat, Roi des François*, attracts the eye of every person acquainted with the pompous preamble of the ancient proclamations: 'the old, empty parade of kingly pride, asserting that the source of regal authority is derived from the Deity alone, is no longer suffered to remain even in the form of a vague title.'

At Sedan, a place strongly fortified, and still famous for its woollen manufactures, there appeared to be a marked attachment to the new government, for in spite of the decay of trade, and the disappearance of the coin, an obelisk had lately

lately been erected in the centre of the town, which exhibited on a globe upon its summit the motto of freedom, *Vivre libre ou mourir*: Liberty or Death. Paper money was the only medium of commerce in this, as indeed in all the other parts of the kingdom.

‘My driver shewed me some of the *assignats*, the first I had occasion to see; they are made of thick paper, in the form of cards, with a circular impression of the head of the king, like the print of a halfpenny, in the centre, and all payable to the bearer, at the office in Paris: they are of various different sums, as low as five livres, but none less: their effect had excluded money every where, and they are current over all the country in its stead.’

So far from being attended with more inconvenience than formerly, as report had represented, travelling had become infinitely more easy and agreeable: ‘the vermin of the officers of the customs, that plague of the harmless traveller, who used to infest the entrance of almost every town in France, like the gorgons and harpies at the mouth of Tartarus, are now expelled to the confines: their gloomy dens at the gates are shut and empty.’

That people whose insipid levity had formerly given disgust, soon became ‘so respectable, so rationally patient,’ that it seemed as if the common good had become the aim of every individual. Their character appeared to have acquired that freedom and dignity, which was alone wanting to complete it, nor was the ear so often dunned ‘with the senseless and unceasing chatter of French foppery,’ as it had been in the days of haughty aristocracy. A stranger was induced to fancy that all were united in a determination to maintain the advantages of the present system; that merchants combined to give credit to the nation; soldiers to defend, and peasants and labourers to support it. Subsequent experience might indeed convince him, that these ideas in some measure proceeded from the warmth of a first impression, but he still even upon reflection would be ready to assert, that the revolution had already been of essential service to the intellectual, as well as the political character of the people.

At Metz our author was induced to form the most favourable ideas of the new constitution: ‘I heard the public affairs debated with so much seeming attention to the general benefit; there appeared such a desire to obtain, from the impartial comparison of ideas, those lights which nothing else can give; that I almost conceived myself transported into the republic of Plato.’

At Coblentz he was received by a guard at the gate, and was somewhat surprised at being conducted not to a German, but to a French officer. The reason assigned for this abdication of sovereignty on the part of the elector, was, that the

French leaders might immediately become acquainted with all those of their own nation who arrived there, and so be able to distinguish their friends from their enemies. It is here asserted, that the emigrants had received ten millions of livres from Beckman, the banker of the empress of Russia, at Francfort; and it is even hinted, that they not only procured large sums from the court of France, but also from a certain sovereign, who is said 'with more probability, though with some secrecy,' to have replenished their empty coffers. In regard to the last charge we must be candid enough to declare, that there does not seem to be the least foundation for it.

The national cockade, no longer universally worn in the provinces, was found to be absolutely necessary in the capital.

'Paris evidently appeared to have experienced a very sensible change, as all, and especially the dissatisfied, united to complain. The antient splendor of the metropolis of France, existed no more. The scenes which used to swarm with crowds of the wealthy and the gay, were become empty, or filled with people of an opposite description: even the *Palais Royal* was a desert, in comparison with what I had before seen it; and all its train complained of poverty and want of trade. The palace of the Thuilleries and its neighbourhood, were as ruinous and empty, as before the king was imprisoned there; the very national assembly itself attracted no great concourse about it. The crowds of brilliant carriages which used to fly and flutter through the streets, had vanished. The appearance of the court seemed to resemble that of a fanatical conventicle.'

Yet notwithstanding all this, our author confesses that the quiet that reigned in the metropolis was astonishing, that its armed citizens were the firmest support of the new constitution, and that the inhabitants in general, while contemplating the blessing of liberty, forgot or rather gloried in the sacrifices they had made.

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ART. XLII. *A Defence of Dr. Price and the Reformers of England.* By the Rev. Christopher Wyvill, Chairman of the late Committee of Association of the County of York. 8vo. 100 Pages. Price 2s. Johnson. 1792.

THE British nation seems at present to be divided into three great political classes; the first, those who are seriously of opinion, or to whom it is convenient to maintain, that the constitution of this country has reached the highest practicable point of perfection, and that therefore all proposals for its further improvement should be discouraged, as dangerous innovations; the second, those who maintain that we have either no constitution at all, or such a one as can never by any correction or melioration be rendered productive of all the blessings which might be expected from a more simple form of government,

ment, and hence conclude, that the wisest measure that can be adopted is at once to pull down the old edifice, and erect a new one upon the modern principles of political architecture; the third, those who are persuaded that the British constitution, purged from corruption, and supported in its true spirit, is capable of answering every purpose of civil government, and consequently, that political wisdom requires in this country not the dissolution, but the reformation of the established system.

To the last class belongs the respectable author of this publication. As chairman of a committee appointed by a general meeting of the county of York in 1779, for the purpose of effecting a reformation in parliament, Mr. Wyvill is well known to have distinguished himself as a firm and active but judicious and temperate advocate for such alterations in the mode of representation in parliament, as professed to correct many grievous abuses, and without any hazard of public disturbance to effect a substantial improvement in the constitution. This laudable design he considers himself as still pledged to pursue; and it is the purpose of the publication now before us to justify the principles upon which the "reformers of England" proceed, and to show the necessity of the immediate prosecution of plans of reformation as the only means of preventing public disorder and confusion.

The pamphlet opens with a vindication of the association for the reformation of parliament, from the charge of disloyalty and disaffection to the constitution. The dissenters in particular, considered as a body, are exculpated from this charge, and it is clearly shown, that their late defeat respecting the repeal of the Test Acts was not so much owing to a general spirit of intolerance in government, as to the personal invectives of a celebrated orator, who, by detailing to the house of commons some of the theological and political sentiments of certain eminent writers among the dissenters, particularly Dr. Price, awakened in the majority of the members a dread of innovation, which stifled their accustomed feelings of equity and benevolence. In order to show, that the allegations against the accused individuals afforded no substantial ground even for their personal conviction as bad citizens, Mr. Wyvill maintains, with great strength and clearness of reasoning, that the free examination of every institution, whether civil or ecclesiastical, ought to be permitted, and even encouraged; and that whatever evils may arise from the abuse of free discussion, they are inconsiderable, and far outweighed by the superior advantages of intellectual liberty. Our author is of opinion, that the freedom of speculative men ought least of all to be confined with respect to religious institutions, because of all human establishments those which have been formed for the promotion of religion are perhaps the most liable to great and dangerous abuse.

The liberal spirit of the times, which corrects the severity of the law, Mr. Wyvill highly approves; but condemns the policy which retains a test easily evaded by men of no religion, and effectual to exclude those conscientious christians who scruple to concur in some essential particulars, but embrace the substantial part of the public religion. P. 28.

But while men of capacity, for public affairs, are to be found among the various tribes of unbelievers, it is an advantage to the public, that their defective creed should be no bar to their employment. In the present reign, Hume, Gibbon, Smith, were appointed without scruple to respectable posts in various departments of the state; their appointment was honourable to the liberality of our government, and they served their country with the approbation of every candid and equitable christian. But when a politician can unite in himself the discordant characters of bigot and unbeliever, when he can support by force what he believes to be false; when he can insult the religion of his country by profaning its most sacred ceremony in the act of public celebration; and yet can exceed the most intolerant churchman, in zeal to preserve the statutes of persecution unrepealed; if power should be intrusted to such a man, it would excite an indignant disapprobation which no professional abilities could diminish. And should he chance to sit upon one of the highest seats of magistracy, it would only be more necessary, for the sake of injured freedom and religion, to brand him as an oppressor of men much better than himself: he, a gloomy scorner of christianity, who supports the established system of superstition, as he deems it, with all the terrors of penal severity; they, conscientious men, who, in some unessential articles, dissent from the church, but who sincerely embrace the substance of that religion, which their injurious persecutor wholly rejects.

At the same time that our author acknowledges his sentiments to differ essentially from those of Dr. Price on the subject of religious establishments, and declares, that, in the present imperfect state of knowledge and virtue in the world, he thinks the establishment of a parochial clergy, under the superintendence of episcopal officers, to be of important use; he strenuously maintains, that the free assertion of a contrary opinion cannot in any way be treated as an offence against the state, without opening the door to every degree of persecution. The milder system of intolerance, which, while it disclaims all corporal severities, endeavours corruptly to support the religion of the state by annexing the honours and emoluments of civil offices to the profession of orthodox belief, is as impolitic and ineffectual as it is unreasonable.

Supposing the test laws to have been repealed, every trace of intolerance expunged from our statute book, and a commission issued, by due authority, to prelates and lay churchmen distinguished for their wisdom and the liberality of their sentiments,

requiring

requiring them to review the whole system of our religious institution, and prepare a plan for its amendment, Mr. W. asks :

P. 41. 'What measures of reformation could in all probability be the result of this appointment, which would not be truly beneficial to the community and such as ought to be promoted, if there were not a single dissenter in the kingdom. Is it a possible consequence of such commission that the liturgy would be discontinued, and the unpremeditated prayer of the dissenters would be adopted in its stead? Or that the liturgy might be continued and in some parts might remain unaltered; but in many places by the intermixture of sentiments as disputable as those which would be expunged, would be rendered unacceptable to the great majority of churchmen. Judging from the writings of Clarke and Hoadly, Jones and Jortin, Blackburne and Law, or from the known temper and writings of those eminent churchmen of this age, who probably would compose a part of the commissioners, and whose sentiments would undoubtedly have great weight with their lay colleagues, we may safely pronounce that no such consequence would be possible. It is the sentiment of every liberal churchman, and it has been often expressed, that the use of a liturgy ought to be continued, and that our present liturgy, in the main part of it, ought to remain unaltered; but it is their clear conviction also that the language of dispute should never be heard in our addresses to the Almighty, and therefore our forms of public worship ought to be rendered as nearly as they can be, conformable to the practice and phraseology of scripture; some repetitions too they conceive might be struck out of the liturgy; some improvements might be introduced in its arrangement; and some verbal and grammatical changes might also be made with obvious advantage. These are alterations which to be approved, seem to need only to be stated: but rational and worthy men there may be who from excess of caution, and unperceived prejudices of various sorts, may not be willing to subject our public forms of worship to that revision and correction, which to many appear indispensably necessary; but they will not be found in concert with enthusiasts and the more sagacious hypocrites of church power, contending that the liturgy is too perfect to admit improvement, or denying that the changes suggested would render that venerable composition more free from just objections, more conducive to rational piety, and more effectual to satisfy and unite to the national church, the generality of serious christians.

'Can it be apprehended that subscription to the present articles of religion would be discontinued, only that a new system of articles as exceptionable, as liable to dispute, might be obtruded in their room? The apprehension is totally groundless; all the most distinguished friends of ecclesiastical reformation have uniformly disclaimed and combated the design.—They well know that to substitute new unscriptural articles for the old, would be to change the subjects of dispute, or to vary their position, but not to lessen the violence of disputation, or to consult the honour of our religion. They have generally declared their opinion that subscription to any system of human articles is improper; but if

that form or practice were dispensed with, they could be well content, I am persuaded, that the thirty-nine articles should remain in the book of common prayer as a monument of the theological opinions adopted by the Anglican church in former ages, and a standard from which it has not thought fit to deviate in the present.'

Our author goes on to show, that the ecclesiastical reformation which he proposes, would have no tendency to relax the discipline of the church, to impair the dignity of bishops, or to lessen the general income of the church. If the abuses of non-residence and pluralities of livings were prevented; if bishop Watson's plan for regulating the revenues of the episcopal sees, and preventing translations, were adopted; if the small benefices of the church were augmented from funds not difficult to point out; and, instead of the present mode of providing for the parochial clergy by tythes, a full and proper equivalent for them were granted to each incumbent, in the form of corn-rents, payable out of those lands which are now chargeable with the payment of tythes, and levied as the poor-rates are collected;—such a reformation would neither vary the general tenour of public worship, nor tend to unhinge the constitution; its effects would be to promote the comfort of the clergy and their people, and at the same time to advance the interests of religion and the public welfare of the state.

In the latter part of this defence, Mr. Wyvill vindicates the conduct of Dr. Price, sir G. Saville, and others; who have attempted to promote the renovation of our constitution, by obtaining a more equal representation of the people in parliament. On this subject, as well as the former, our author, whilst he expresses, in the most explicit terms, his disapprobation of all such schemes of reform as amount to a total subversion of our constitution, justifies entire freedom of political discussion. Dr. Price he maintains to have been a true and consistent friend to the British constitution. P. 63.

Dr. Price, though perfectly disinterested, was not an enthusiastic politician; though active and public spirited, he was cool and rational; though strongly attached to liberty, he was prudent and cautious to avoid unnecessary danger, not to himself, but to the public.—When he considered the state of England, he beheld an excellent constitution disgraced by corruptions of every sort; but he saw too, that something more was left to the people than the bare right to *petition the legislature*; that the mass of the community was yet untainted by corruption, and zealous for liberty; that in many districts the just power of the constituent body to controul their representatives, was still preserved entire; while some of the peers, and many even of those members of the house of commons, whose title to sit in that assembly is unconstitutional, displayed a generous zeal to destroy abuse and usurpation, and restore to the people their antient constitutional right.

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In these circumstances he saw, with other friends to reformation, no reason to despair that a restoration of our antient right of a full and fair representation, with triennial or even annual elections, might be gradually recovered for the nation by legal and pacific means. As on the one hand, therefore, he scorned meanly to cheat his countrymen by adulating their prejudices, concealing the faults and abuses of the constitution, and endeavouring to lull them into a false security, that would have been fatal to their freedom; so, on the other hand, perceiving that no necessity for great hazards existed, that the alternative offered to us was, not what was presented to the French and American nations, whether slavery or a new constitution was to be chosen; but whether a civil war, for the chance of a republic, was to be preferred to the gradual melioration of our mixed form of government by peaceful means; he wisely preferred safe and progressive improvement, to the doubtful event of great but hazardous revolution.

Mr. Burke's virulent attack upon Dr. Price and the reformers, is ascribed to something more than personal enmity, and disappointed ambition. It is shown to have been the voice of a jealous aristocracy, whose apprehensions for the safety of their unconstitutional power have risen to an extreme panic, and excited them to oppose the spirit of bigotry against the spirit of liberty, and to endeavour to persuade the people, that the safety of our religion depends upon the continuance of a septennial parliament, and the preservation of the little venal and enslaved boroughs in Wiltshire and Cornwall.

The present state of public opinion with respect to the doctrine advanced by Mr. Burke, in consequence of the free discussion which his work has occasioned, and the measures which a liberal but cool and temperate policy suggest, as the most likely means to establish public tranquility upon the firm basis of public liberty and prosperity, are so ably represented in the following conclusion of this pamphlet, that we shall make no apology for the length of the extract. P. 79.

‘Powerful as the writings of that gentleman have been to rouse and inflame the malignant passions, they have been weak and unsuccessful in the attempt to convince the judgment of rational and disinterested men; on whose decision ultimately depends the opinion of a whole community. Already their determined disapprobation is followed by the general sense of the people, that the writings in question were calculated to stifle the spirit of liberty in England, and to perpetuate those gross parliamentary abuses, the necessary consequence of which must be a *corrupt system of government*, which promotes the interest of a *few*, and injures or destroys the happiness of *millions*! but that their actual tendency is to create that disaffection which they have failed to prove; that riot and commotion have been their immediate effects; and that, by having roused the fierce spirit of revolution, it is to be feared their eventual consequence may be to deluge the land with blood.

‘ It therefore behoves the persons who have long opposed every reasonable proposition, to correct those abuses of the constitution, under the frivolous pretence, that they are *innovations*, dangerous to the peace of the country, to consider, whether their continued perseverance in this policy, may not produce the convulsions which every good man would deplore, but which the privileged orders in the state are more peculiarly concerned, by every just and prudent concession, to labour to avert. At present, it is evident, that moderate measures of reformation, conceded with a generous frankness by the aristocracy, would be received by the people with joy, and thankful satisfaction. Let the septennial bill be repealed; let the representation of the people be amended on the principles proposed by Mr. Pitt; let the right of suffrage be granted to copyholders, and householders of a certain class, with effectual regulations to discourage expence and tumult at elections; and, without the aid of Mr. Burke’s Asiatic eloquence to decry the *new* constitutions of France and America, the adoption of similar principles in England, would be for ages yet to come an impossible event. That this prudent restitution of the popular rights would soon be followed by the repeal of the test laws, seems most probable; and the establishment of complete toleration would certainly render some farther reformation in the church unavoidable. But this correction of ecclesiastical abuses would then be conducted on the same principles of cautious wisdom and well-tempered zeal, which strongly recommend the plan of political improvements which has been now mentioned. In that case theoretical perfection would neither be attained, perhaps, in our ecclesiastical institutions, nor in the form of our political government; but what would be practically much better would be effected; what would be more agreeable to the temper and prejudices of the community, more suitable to the state of morals, and the distribution of property in the country would be established.

‘ By these temperate plans for accomplishing a reformation of parliament, for amending the forms, and correcting abuses in the discipline of the church, with the repeal of every intolerant statute, which would be naturally connected with those beneficial measures, the hazard of any great and violent revolution in this country would be avoided. The nation would be happy in the secure possession of liberty, and in the establishment of a religion completely tolerant in its spirit, and in its forms at once rational and pious, yet calculated for the comprehension of good men of many unessential diversities of sentiment. The dissenters of every denomination would thus be relieved and conciliated; the bishops would recover the confidence of the public; and the parochial clergy would acquire competence and private comfort; the nobles would retain the safe unenvied possession of their constitutional privileges; and the people would rest satisfied with the surrender of those usurpations on their rights of representation, and frequent election, which have so nearly ruined our happy system of government. But should the nobility, who on other great political questions have been usually divided, continue combined, though with some splendid exceptions, in their opposition

position to every equitable plan of public reformation, their mistaken policy may too probably produce the most pernicious consequences. Men robbed or cheated of their rights may be patient while a hope of redress remains by regular and pacific means; but when frequent denials of justice have irritated, and driven them into desperate councils, they seldom will stop at the mere recovery of their rights. The people may commence their struggle on firm ground in defence of their ancient and undoubted liberties; but, in the heat and fury of the conflict, they may too probably be led far to exceed those limits. In such unhappy contests, they naturally wish to disable their antagonists, they too often rush on to retaliation and revenge. This was the unfortunate consequence of a commotion in a former reign; hardship and calamity to many, with the destruction of the most respectable orders in the state, were then the effect of a civil war, which was provoked by the oppressive government of Charles the First, and in which the people originally engaged with a view not to destroy, but to protect and preserve the constitution.

‘ In the actual situation of the country at this juncture, the dread of insurrection, as a nearly approaching calamity, is surely a groundless apprehension. No concerted design to recover the lost rights of the people by force, and to retaliate on the ruling classes can be thought possible at present; it must be allowed to be a visionary or an affected fear. The spirit of revolution has been conjured up, indeed, by one who knows not how to lay it; but it stalks through the land, presenting a fearful and portentous appearance, gazed at and shunned by the general mass of the people. At this moment, the state of the nation, respecting its commerce and public revenue, is prosperous beyond its expectations, or its hopes; general satisfaction is the apparent consequence, and for some time that satisfaction may countervail in the public mind, the sense of danger to the liberty of the community. But let not this flow of unexpected prosperity lull our hereditary rulers into a false security, which may be fatal to them and to the nation. To be safe, they must be just; and to preserve their constitutional privileges, they must consent to part with that power which they have gained in defiance of law and the constitution. The grievances complained of are great and undeniable; they are felt as evils; they are resented as injuries; and silent as the collective body of the people now are, and apparently to vulgar eyes neither very generally nor very anxiously solicitous for redress, yet the time may come, much sooner, perhaps, than many may imagine, when their resentment will be found truly formidable.

‘ Before the debt of the public can be much reduced, and the load of those taxes which bear hardest on the bulk of the community can be taken off, in any considerable degree, a great European war may break out upon us; or in the course of our struggle to depress or dethrone the sultan of Myfore, our oriental allies may desert us; disasters may attend our armies, the Carnatic may be lost, and peace on any tolerable terms may be unattainable. At home, and in Ireland, many conceivable events, to which a more direct allusion would be improper, may contribute to increase the danger and aggravate the discontent of the nation. By misfortunes like these the sunshine of our present situation may be gradually, or suddenly clouded over; and a stormy season may

may succeed, in which the mild voice of moderation could not be heard. Astonished by the fall of our national grandeur, impoverished by the loss of credit, commerce, and landed rents, oppressed by an enormous load of taxes, and exasperated by the long-continued injustice of the superior powers, the English people would probably then renew, but in a louder tone, those expostulations with which the ear of parliament has been so lately stunned; higher terms of reformation, though still within the verge of the constitution, would be expected; the restitution of our ancient rights of annual parliaments and universal suffrage would be demanded; and should those claims be refused by the legislature, the discontent of the public would be ten-fold increased.—Impatient from distress, enraged by this last injurious refusal of their right, and urged on by the examples of France and America, the people would begin to extend their views of reformation beyond the bounds of the constitution; they would become less fearful of trying new and hazardous schemes of policy; the principles of the national assembly, or of the American state, would gradually become the principles of a majority of the people of England; and thus the persevering injustice of the aristocracy would at last produce, in the community, that disaffection to the constitution, which, without falsehood and calumny, cannot now be imputed to a few individuals. Again the most respectable orders in the state would be attacked by the people; again the abolition of the upper house of parliament would be effected; and the throne itself would be again shaken or overturned: and after infinite hazards and calamities, perhaps, a new Republic, the beneficial effects of which may well be doubted, would be established on the ruins of the constitution; in which no essential change is now meditated by the popular party; or could be approved by wise and dispassionate men. But the influence and credit which such persons may now possess with the people, at that crisis would be lost; their pacific counsels would be over-ruled by the eagerness of impetuous men, better suited to the violence of that tempestuous season; their intreaties to respect the privileges of the nobles, or the just prerogative of the crown, would then be slighted by the people, as their solicitations to restore the rights of the people have hitherto been disregarded by the nobles and the crown.

* Such, it is to be feared, would be the progress of our natural dissensions, if an equitable restoration of popular rights be still delayed or denied; and thus, perhaps, a scene of confusion would be commenced, the mischiefs of which no power of numbers could calculate, and no human wisdom could then prevent. For the preservation of general peace and harmony, from a just regard for rational liberty and the happiness of the community, it is devoutly to be wished, that justice may be conceded before the hour shall arrive, when fierce contention to recover the rights of the nation shall be unavoidable. Instead of hazarding their dignified privileges and great constitutional powers to preserve their encroachments on the rights of election, prudence and their interest, justly considered, seem to recommend to our great patrician families and to the crown to secure those powers and privileges, and the constitution itself, by yielding a power unwarrantably gained, before the national resentment be completely roused, and moderate concessions no longer would be accepted with the grateful approbation of the public. To our hereditary rulers and to the community, there

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is much danger in the counsels of wild and enthusiastic men, whose writings, however opposite they may be in their principles and their immediate aim, have the same ultimate tendency, by exciting extravagant demands on the one hand, and suffering no concession on the other, to provoke discord and national confusion. In the peculiar circumstances of this country, it is evident, that the consequence of those counsels may be in the highest degree calamitous. But by the patience and moderation of the people, and the justice and public spirit of the nobles, and confidential advisers of the crown, general harmony, on the principles of a fair and equitable accommodation, may yet be secured, and the impending danger may be averted.

That the suggestions of prudence, and the still higher considerations of justice and benevolence, may avail to prevent the miseries of a civil war, every good man must deeply imprecate. But should other counsels unfortunately prevail, should the nobles, whether in opposition to the crown, or in its confidence, continue inseparably united to support the present depraved state of the legislature; should the nation be finally provoked to seek redress from commotion and a revolution effected by force, in that unhappy event, which none would more sincerely deplore than they who have long been the advocates of a temperate reformation, those persons will at least enjoy the conscious satisfaction of having laboured to prevent confusion, not by quenching the spirit of liberty, not by sanctifying abuse and usurpation, with every consequent corruption, but by pointing the zeal of their fellow-citizens to its proper and necessary object, to the attainment of a just and moderate correction of great parliamentary grievances, by those orderly and legal means which our impaired constitution still affords. At that calamitous period, popular rage may be the instrument of ruin; but the true cause of the public misery will be found in the pride, ambition, and selfish policy of our hereditary rulers; and that obstinacy, which refused to surrender the smallest particle of its usurped power, will be condemned by an impartial posterity, more than the violence of that national resentment which punished usurpation with extreme severity.

The wisdom and moderation with which this piece is written, and the important hints which it suggests, will not fail to secure it a more than common share of public attention. D. M.

ART. XLII. *A Dissertation on Government, with the Balance considered; or, a free Inquiry into the Nature of the British Constitution, and the probable Effect of a Parliamentary Reform.* By William White, Esq; 8vo. 56 pa. pr. 1s. Ridgway. 1792.

MR. WHITE thinks it very singular, that any discussion or difficulty should ever have arisen among moral or political reasoners, concerning the natural equality of man; or that the promulgation of a principle so evident, should have given offence, as the slightest view of this subject might have determined, that the very idea of government includes 'the idea of the equality of man, as of a first principle.' It is admitted, that

that it is impossible for any government, or any society, even among robbers, to subsist, if justice were entirely banished; and this very *equality* is the cause, without which *justice*, the effect, could not possibly take place.

‘All men then are equal;’ (continues our author,) ‘this every government must suppose, or none could stand, for none could stand without justice, which has for its basis equality. But men cannot be equal in some respects, and not equal in others; therefore, they are equal in all respects. Therefore, whatever government establishes differences among men, or grants privileges to some which it with-holds from others, departs from its true principle. This, indeed, is the case with most existing governments; the spark of life which has kindled them into existence, is quite extinguished, or faintly glimmering in the obscure recess, is discovered only by the keen eye of philosophic research.’

It is contended, in opposition to Mr. Burke’s assertion, “that government is not made in virtue of natural rights,” ‘that rule, which restraining the actions of all, has for its object the happiness of all, is so far from being founded in usurpation, or in a surrender of natural rights, that it is a direct deduction from the natural rights of *reasonable* man.’

‘If (says our author) these doctors of slavery can once persuade us that there is no such thing as natural right, they will have succeeded in overthrowing the only standard to which reason can resort, in its judgment of things. With these gentlemen, the principle of all government will be *usurpation*: that is all that they want; for admit usurpation to be a necessary principle, and the only question then can be concerning the *more* or the *less*.’ ‘But if we suppose,’ adds he, ‘that all legitimate government has its foundation in the rights of man, and not in the usurpation of the governors, it will follow as a consequence, that the people have a right to change it; for by admitting that there is some standard to which the practice of government may be referred, it is undeniable, that if there is a departure from that standard, the people have a right to recall the government to its proper course; or if the deviations have been too great to be remedied by correctives, or the government, the creature of ignorance or of wickedness, have no principles at all, to subvert entirely, or to construct it anew: for it would be in vain that nature should contain a principle, which reason should unfold, or in other words, that knowledge should unite with sentiment, if such a concurrence did not become a ground of action.’

After pointing out the extremely defective state of our representation, Mr. White considers the ‘balance of powers’ in our government.

As this is an important subject, and one that has not hitherto been considered in the same point of view, we shall give one or two short extracts in the author’s own words. P. 33.

‘The general theory of the government, or the division or diffusion of power among the three branches, with the equal right of each in the exercise of legislative power, so that what is proposed by one may be rejected by the others, and nothing can be obtained but by the
common

common consent; this is what I apprehend is understood by the balance of the constitution, each branch being able, by its single weight, to prevent the preponderancy of either, or of both of the others.

By the theory of the British constitution, the government is vested in the king, the lords, and the people, by representation; what the representation is we have before seen; each equal in power, and having co-ordinate rights in legislation, while the execution is vested solely in the king. It is plain that this theory, considered relatively to the natural equality of man, is fundamentally defective. Why should *one* man have a right to an equal share of power with a whole people? Under what pretence should a smaller body of men, distinguish them as you will by titles or names, suspend the scale in equipoise against a larger body, of which it does not constitute a five thousandth part?

P. 44. Balance, in its proper signification, means equality; now if there be three branches, each equal to the other, it is plain that the conjunct force of two branches must be equal to the duple of the force of the remaining branch, which therefore could not resist upon its single power, but must be inevitably overborne by the impetus of the two branches; so that the union of two branches, upon the theory of a several equality, would be competent to a legislative act: But by the theory of the British constitution, it seems that the resistance of any one branch is equal to the impetus of both the others; so that the balance is made up of a sort of changeable weight, which charitably deposits itself in the weaker scale, and, like the angels in *Paradise Lost*, who are now giants and now pigmies, according to the occasion, exactly proportions itself to the service to be performed. But if there were only two branches, we could easily conceive, upon the common principle of mechanics, that the resistance of one branch might be equal to the impetus of the other, and a stay of action produced without any of those magical changes which common sense abhors, but which would be required in the case where the branches were three.

In short, Mr. W. is of opinion, that power cannot be divided, or continue long so, among the several branches of government; that the idea of a balance arises from the presumption of distinct interests in the same society of men; and that although a middle motion may be produced from two opposite forces, yet the addition of a third, contrary to the other two, would effectually obstruct the progress of either mechanical or moral propulsion. He loudly condemns the custom of judging of a government by its effects, as by this rule, that of Tippoo Sultan would unite the suffrages of mankind, and the domination of the grand Turk might at times be held up as a criterion of excellence.

We cannot conclude this interesting article better, than by presenting the author's own idea on this subject.

In my mind, the true criterion of a good government is, that the people hold nothing by *favour*, but every thing by *right*; that they be not indebted to the wisdom or moderation of their governors for the blessings they enjoy, but that from a due organization of power relatively

tively to the rights of all, the blessings they enjoy should be necessary, and the result of institutions, not the boon that gratitude receives from capricious freedom. A government to be good, *ought to be the best that can be.* While any imperfection remains, it should be estimated by its defects. The good that there is, is no more than there ought to be; it is not a matter of favour but of right, and therefore not the subject of positive praise: the good that is wanting is a privation of right, and therefore is the subject of positive censure.'

ART. XLIII. *A candid Inquiry into the Nature of Government, and the Right of Representation.* 8vo. 220 pages. pr. 3s. 1792. Owen.

WE are told, that the subversion of all regular government, the violation of property, and the substitution of anarchy and confusion, have regularly followed the various attempts towards reformation by resorting to the origin of all power, the people, who are here compared to a 'magazine of gunpowder.'

The author, with all the concern of a 'good subject,' observes the same steps taking in this kingdom, as those which preceded the troubles in France. Metaphysical claims of rights, in behalf of the multitude, which they never did, nor ever can enjoy, 'but to their destruction,' inflammatory and 'seditious writings,' in order to make all ranks discontented with their condition and their rulers; associations and confederacies to over-awe and control the deliberations of the representatives of the people; an affected regard for humanity and justice; an attention to the civil and religious rights of the nation, and the support of the principles of the constitution they endeavour to undermine and destroy; these, we are informed, are the arts of our modern reformers.

To avert the 'misfortunes' which at present threaten the good people of England, the author of this pamphlet takes the field, and after cautioning his countrymen not to connect themselves with any of the confederacies established under pretence of humanity, justice, and religion, and warning them above all things against the arts of 'the Humane Society of the Old Jewry,' who have been so eager for the abolition of a commerce 'they have not the least knowledge of,' he commences his attack.

Chap. I. treats of the declaration of the rights of man. It is here contended, that the boasted constitution of France is erected on a bad foundation, exactly resembling the house in the Gospel, which 'when the rains descended, when the floods came, when the winds blew, &c. fell,' and 'great was the fall thereof.' Among a variety of miscellaneous matter, we are told, that the clamour against that servitude in our colonies, which is called *slavery*, and which is much less severe than that of the ancient serfs, is extremely unjust.'

Chap.

Chap. II. This which is termed a dissertation on the establishment of civil government, contains a laboured apology for the feudal system; it is asserted, that the tenures of this kind 'are neither unjust nor oppressive.' This position is afterwards qualified and narrowed to those at present existing in England.

Chap. III. On the establishment of government in Britain; on property, and feudal tenures. This may be considered as a supplement to the former chapter; it is here farther contended, that the suppression of the right of *chace*, of *champort*, of *peage*, of *bannalitie*, and other feudal rights, by the National Assembly, is a gross and glaring injustice on the proprietors of landed property.

We are told in chap. IV. which is entirely dedicated to the consideration of 'Hereditary Titles,' that 'if there is any species of property that ought to be looked upon as sacred and imprescriptible, and exempt from invasion, more than another, it is surely that, the enjoyment of which is of no inconvenience to any other person whomsoever, but which, on the contrary, costs much to the possessor, whose expence to support the possession administers the means of subsistence, and diffuses wealth and happiness to numbers of his fellow citizens.'

The author who seems to be pleased with 'the beautiful variety we at present find throughout the world,' asserts, that the attempt to change the order of nature established by 'the Deity,' either by reducing the earth to a plain superficies, or mankind to an equality, is as absurd and ridiculous, as that of the giants to scale heaven, by heaping one mountain on another.'

Chap. V. On the equality of the people, the payment of taxes, and the price of provisions at different periods.

We are here informed, that the Mirabeaus and Paines of the present time are political mountebanks, who cheat mankind of their happiness, by promises of a liberty 'which the common people cannot enjoy, of an exemption of taxes which they never did or could pay, and a share of the government of the country, which they never did or can exercise.'

Chap. VI. Of representation, shewing it to be founded in property.

It is contended in this chapter, 'that property alone is capable of representation, and that in property alone government can be founded.'

Chap. VII. On the representation in this kingdom.

We are told, 'such is the danger of innovation, that in the present ferment of mens' minds, prudent people will allow that no change ought to be attempted.'

Chap. VIII. On colonial, commercial, and financial property, and the necessity of the possessors of such property being represented.

This chapter is chiefly dedicated to a consideration of the importance of our colonies, factories, &c. to the mother country. Here also the inhabitants of our *sister kingdom*, as well as ourselves, are desired to take warning from the unhappy situation of France: 'Anarchy has there taken place of government, and every species of property is daily violated. The national credit is destroyed,—her colonies are deluged with blood,—her commerce is nearly annihilated,—her nobility and gentry have been proscribed and driven from their estates:—throughout the whole of the empire, law, liberty, and religion are trampled under foot, and civil war and famine seem to be at this moment ready to augment the horrid catalogue of these misfortunes, which the mad desire of hasty and violent reformation has brought upon the inhabitants.'

Chap. ix. This, which may be considered as a postscript, is dedicated to the consideration of 'the seditious, if not treasonable,' publications of Mr. Thomas Paine.

ART. XLIV. *Curfory Remarks on Paine's Rights of Man.* 8vo. 22 pages. price 6d. 1792. Parsons.

THE author of these 'Curfory Remarks' seems to think, that Mr. P. whose principles he likens to the 'apples of Sodom,' was solely induced by his vanity to the publication of them.

'What a dust I make, said the fly, when perched on the chariot wheel. What a dust will I raise, said secretary Paine, when I shall introduce to the world my Rights of Man!!! The pillars of the British constitution will totter and shake, and I shall be esteemed the oracle of wisdom!!!'

'Supposing (adds our author) such a system of equalization to take place' as recommended by him, 'what wonderful changes should we behold. The venerable lord Thurlow, who so nobly fills the woofack in the house of peers, we might perchance see ascending a ladder with a hod of mortar on his shoulder; the chancellor of the exchequer might be seen driving pigs to market; and the bishop of Durham crying hot mutton pies! These would be glorious times, would they not Mr. Paine?'

ART. XLV. *A fourth Letter to Thomas Paine, in Answer to the second Part of the Rights of Man: By the Author of Letters to Thomas Paine, in Answer to his late Publication on the Rights of Man; showing his Errors on that Subject, and proving the Fallacy of his Principles as applied to the Government of this Country.* 8vo. 56 pages. pr. 1s. 6d. Miller. 1792.

THE author of this little pamphlet, whose former letters we have taken notice of, (see *Analyt. Rev.* Vol. X. p. 210.) seems to be exceedingly angry at Mr. Paine, the pillar of
whose

whose political literature 'has received a gentle shock from his endeavours,' for not vouchsafing to answer him.

One or two quotations from the present publication will enable the reader to judge how far he may be entitled to this notice.

'Had nature been as kind to you, as she has been cruel, we might, by a similar impetuosity, have a pleasing instance of the greatness which man is capable of attaining: but unhappily you would hang Pandora's box about your heart, to deal out calamities to this particular country, as should "suit the gloomy habits of your soul." Had you education to assist, and ability to execute your designs, you would be an accomplished bane to the happiness of the human race. If the possessing a mind, thirsting for ruin, untouched by a conscience capable of remorse, seared with contumely, &c. &c.'

'You consider your first part of *Rights of Man* as valued by the people, in proportion to the number of copies to which it extended. That it was largely extended, I know. The inflammatory part of the Irish printed cheap editions, and to such as could not buy they gave them: and certain officers of the guards, and others, of his majesty's regiments, are my information, that common copies have been given away here, to non-commissioned officers, and privates. This was a preparatory step to the 14th of July, when (and I could produce proof of the truth of this) non-commissioned officers of the guards were actually invited to certain meetings, where the *Rights of Man* should be enforced; where the non-existence of the constitution should be explained; and at a time when every man should feel his own *natural sovereignty*, that the *downfall of monarchy* should be the sacrifice, to which they would pour a copious libation.'

After these, and a number of similar assertions, the author, who says, he 'writes only to principles,' takes his leave, and observes, that he will now retire from a contest, 'where a victory can give no fame, to pursuits more mild and agreeable to him, than controversy of any kind.'

ART. XLVI. *A Protest against T. Paine's 'Rights of Man,' addressed to the Members of the Book Society of ———, in Consequence of the Vote of their Committee for including the above Work, in a List of New Publications resolved to be purchased for the Use of the Society.* 8vo. 37 pages. pr. 1s. Longman. 1792.

THE author of this pamphlet first creates a devil, in his own imagination, and then boasts of having been the first to discover his 'cloven foot!' Instead of proving either the absurdity, or the folly of any of Mr. Paine's positions, he contents himself with terming "the *Rights of Man*" 'an insidious address, under a fictitious and ensnaring title;' a book 'replete with indecency and scurrility;' a work 'solely intended to excite disaffection towards government; to stimulate the people to sedition and rebellion, &c.'

ART. XLVII. *The Question considered, How far the present flourishing State of the Nation is to be ascribed to the Conduct of the Minister.* 8vo. 63 pages. pr. 1s. 6d. Ridgway. 1792.

THE author of this pamphlet contends that Mr. Pitt, like Mr. Pelham, is 'a mere minister of regulation,' and that all his plans favour of the desk. He asserts that it is to peace we are indebted for the present flourishing state of our manufactures and commerce, and that peace *alone* can preserve this blessing to us.—

'Let the minister (says he) bind up our wounds in India; let him disarm his hostility against Europe; let him leave contending nations to themselves, and, for one, I care not much by what means or by what measures he endeavours to preserve his continuance in power at home. Let Cerberus have three fops, or more if he has a swallow left;—let him be secretary of state, comptroller of India, and treasurer of the navy, or aught else beside;—let him create, like the poet, a vice-chancellor for Great-Britain, and fill the place himself;—only let him pronounce peace, and peace be unto him. Let another secretary of state have not only the rangerhip of the parks under the very nose of the royal family; but let him range over every park the crown possesses, even after his death, so that he gives us peace during his life. Let a third secretary hang down his head under the weight of places, and shuffle along with a load of sinecures;—let him inclose the forests of William the Conqueror within his park pale, and in one night grub up the tallest tree of the wood; I care not how high he towers, so he stills the waves of contention with the shadow of his wings;—let all have every thing; brothers, cousins, friends; places, pensions, peerages;—let them take every thing but peace. The expence of such abuses is trifling, when the price is peace; for however opinions may differ, arguments clash, or calculations vary; whatever may be the notions at the Stock-Exchange, or the triumph at White's;—Peace, not Pitt; trade, not tax; commerce, not revenue; tranquillity, not negociation; improvement, not regulation, are the *only real* causes that have brought this country to its present unexpected and unparalleled state of prosperity.'

ART. XLVIII. *Fragments of the History of John Bull.* By Sir Humphry Poleworth, Bart. Small 8vo. 65 pages. pr. 2s. 6d. Hookham and Carpenter. 1792.

THIS is a tale after the manner of Swift, in which the origin, progress, and conclusion of the American war, are detailed in the history of 'John Bull's law-suit with his daughter Mary.'

As the present pamphlet possesses some degree of humour, and we have no objection now and then to indulge ourselves and readers with a laugh, although it should prove to be at our own expence, we shall present them with a whimsical passage,

sage, in which the friends of liberty are satirized under the name of the 'New Doctors.'

'About the time of John Bull's law-suit with his daughter, a new sect in medicine sprung up, who, like other inventors of new systems, decried every preceding theory as false, pernicious, irrational, detestable, and diabolical. The principal position of the new doctrine was, that nothing could be a more capital error, than to assert that the *caput* (for half of their system consisted of technical terms) was the head of the body. In a man of six feet high, said they, the legs, abdomen, venter, partes anormales, the brachia, the pectus, with the viscera and their contents, not forgetting the anus, with its organization, which is one of the most fundamental parts, contain in cubic measure more than 5000 inches, while the *caput* cannot be allowed more than 100. From hence it follows clearly, indisputably, and without a possibility of doubt, that the body must be considered as the most essential part of the human machine, and ought to be indulged and taken care of, even to the entire destruction of the *caput*, if necessary for its welfare. They very shrewdly asked what the *caput*, or head, does towards the support of the human frame? Do not the legs carry it, the stomach and viscera feed it, the liver supply it with gall, the heart with blood, and the lungs with breath? Do not the arms furnish all its wants from without; while this same proud excrescence, called the head, rides triumphant upon the useful members, enjoys the aggregate fruit of their labours, revels in whatever can gratify sight, taste, hearing and smelling;—scarcely allows feeling to the rest of the limbs, and condemns them to any slavery it pleases? They therefore encouraged all men to throw off the yoke of this system of their grandmothers and nurses, boldly to cut off their heads, or at least to reduce them to some proper subjection to their bodies, and to make them mere *functionaries* of their limbs.

'The diet these gentlemen prescribed was quite in conformity to these principles. They crammed the stomach with all sorts of soups, ragouts, fricassees, and other high dishes; and in a short time they brought the belly to so immense a size and adiposity, that the patient was perpetually subject to hæmorrhages, flatulencies, and intestine disorders, and could not go far, without tumbling into the kennel, or being overturned by the first stout, hearty fellow that happened to jostle him.'

We shall now present the reader with a passage relative to 'Lewis Baboon's family,' containing a burlesque account of the speech of Pomposo (Mr. Neckar) to the states-general, or, as our author would say, 'the council composed of Lewis's domestics.'

'Gentlemen,' says he, 'I'll now tell you how matters stand;—our master's debts amount to about 200,000l.—a terrible sum indeed! Some have called it more; but no matter for that, we'll contrive to pay it. We must be a little more careful than we have been. I have observed a sad waste of candle-ends in the kitchen; save-alls will remedy that. I know a man who gives a fair price for marrow-bones, and bones of all sorts; we must take care they are not thrown into the dust-hole: cartridge-paper will

do as well to wrap up our wares as elephant, and is much cheaper,—we must have no more elephant. We can make a shift with deal counters and desks,—we shall get something by selling our mahogany ;—by lifting our cinders we shall save wonderfully :—hem! hem!—this is the plan I propose,—the grandest that was ever conceived!—I see it surprizes you,—I don't wonder at it. Indeed among friends, I must tell you, our master had in reality no occasion to call you together ;—but hark ye, i' th' ear, it was not for his business I got you sent for—you understand me—and so, gentlemen, this is the long and the short of the matter, hem!”

ART. XLIX. *A Letter to a Member of Parliament on Mail Coaches.* By Thomas Pennant, Esq. 8vo. 34 pages, pr. 1s. Faulder. 1792.

MR. PENNANT very warmly, and very ably, combats a late act of parliament, by means of which the mail coaches have been exempted from toll.

This exemption, which operates with but little visible effect in the richer and more fertile counties of England, is ruinous in the extreme in Wales, and particularly in the county of Flint, in which Mr. P. appears to act as an able and indefatigable magistrate

Previous to the introduction of mail coaches, the roads were kept in repair by means of the tolls paid by the common stages, but since that period several townships in his neighbourhood have been indicted, and fines, to the amount of 1200l. imposed upon them. ‘One of these townships,’ says he, ‘terrified with the prospect of ruin, by the execution of the *summum jus*, performed twenty-two days duty upon the road ; the other township had only a single farmer living in it, who performed a duty of twenty-eight days.’

This favours of oppression rather than of policy.

ART. L. *A Plain Man's Thoughts on the present Price of Sugar, &c.* 8vo. 22 pages. pr. 1s. Debrett. 1792.

WE are informed that this publication is intended —‘in some degree, to remove the veil of obscurity which prejudice, self-interest, ignorance, and misrepresentation, have jointly contributed to throw over a subject, which is every day becoming of more importance.’

It is contended, that the price of sugar has been increasing, by regular and progressive degrees, for two or three years past : 1st, On account of the increased and extended consumption of this article, more particularly in the western parts of Europe ; 2dly, The late short crops in all the English Leeward Caribbee islands ; 3dly, A similar decrease in all the Danish and most of the Dutch settlements ; 4thly, A considerable temporary

rary failure in the produce of Jamaica; 5thly, The dissensions in all the French islands; and 6thly, The alarming and ruinous rebellion now raging in St. Domingo.

To these causes, and these alone, are to be attributed the enhanced value of this commodity; for as to the effects of monopoly and speculation, they are in a great measure ideal, the bulk, high duty on importation, and a variety of causes precluding the possibility of this operation in any great degree. We shall here give a short extract.

‘ In the language of modern philanthropy, such is called *free sugar*, as is *supposed*, to be made by the labour of free men, and not by that of slaves: many have been the letters and paragraphs in the public prints recommending the use of such *free sugar* only. Associations have likewise been formed, and combinations entered into, to leave off all other sugar, with a view of destroying the slave-trade, and ruining those concerned in it by slow but sure degrees: and very lately many thousand pamphlets have been published, and industriously circulated at the price of a halfpenny each, intended not merely to persuade, but even to deter weak-minded people from the use of common sugar, by assuring them roundly, that every lump they swallow is polluted with human blood. To enter into serious arguments with men who have suffered their reason and judgment to be led astray, either by the heat of their own imaginations, or the declamations of well-meaning, but misguided enthusiasts, would certainly be time lost; it may not, however, be improper just to remind them, that great part of the cloaths they wear, much of the furniture of their houses, with many &c. of the most comfortable kind in civilized life, are the produce of the labour of slaves; and that in particular the *gold* and *silver* in their pockets is still more notoriously procured by the very worst species of slavery, that of the *mines*: so that if a lump of sugar holds one drop of human blood, every guinea these advocates for unconditional freedom are possessed of contains a thousand. The *Rights of Man* most certainly leaves them at liberty to follow their own inclinations, not only in leaving off the use of sugar, but in making bonfires of their mahogany chairs and tables, and lighting them up with the cotton paraphernalia of their wives and daughters, &c.’

We apprehend that such arguments as these will make but very little impression upon the *Anti-saccharites*!

ART. LI. *Considerations on the Causes of the high Price of Grain, and other Articles of Provision, for a Number of Years back; and Propositions for reducing them: With occasional Remarks.* By Catharine Phillips. 8vo. 90 pages. Price 1s. 6d, Phillips. 1792.

THE pamphlet before us evinces an uncommon portion of humanity on the part of the author, who appears to be actuated with the most amiable solicitude to alleviate the distresses of the poor.

By way of reducing the present high prices of provisions, it is here proposed :

1. To erect public granaries to be opened in times of scarcity—2. To abolish tythes of all kinds—3. To lessen the number of dogs—4. To increase the number of small farms—5. To diminish the unwarrantable waste of wheat, in the articles of hair-powder and starch—6. To enact certain restraining laws, relative to the prices of sugar, &c.—7. To reduce the price of cheese.

It is also suggested, that the quantity of provisions may be increased, and consequently their price diminished,

1. By encouraging the home fisheries by means of premiums, &c.—2. By making use of oxen for tillage, in preference to horses—3. By improving waste and barren lands.

The Appendix, containing hints relating to the last important article, is principally extracted from Millar's Gardener's Dictionary. s.

ART. LII. *A Letter to the Right Honourable William Pitt, on the Subject of a Tax for raising Six Millions Sterling, and for employing that Sum in Loans to necessitous and industrious Persons.* 4to. 10 pages. price 1s. Debrett. 1792.

IT must afford sincere pleasure to every benevolent heart, to observe that several plans for the relief of the oppressed multitude have, at least, revolved in the minds of speculative men. A spirit is abroad to break the chains that have hitherto eaten into the human soul, which bids fair to mould the body-politic of Europe into a more proportional form, if we may be allowed the phrase, than has yet been seen on earth. Impressed by this conviction, we read with interest every reverie of this cast. The schemes, it is true, may not be all practicable: but each may have some influence to testify the public opinion.

The writer of the letter before us shall now give a view of his plan: p. 2.

* It is a well-known fact, that the middling or trading class of people constitute the riches of a state. The plan, sir, which I have now the honour of laying before you, is not intended to extend to the sick and aged among the *poor*, properly and commonly so denominated, for whom sufficient provision is already made*, (and to whom, under proper regulations, it is at all times to be continued) but to those persons who, from want of success in any business in which they may have been engaged, and who, from

* 'The plan which is here proposed, goes to the reducing of the poor rates, at least one-third of the present amount. *Work-houses*, and the like institutions, so far from being what they pretend to, are often found to be nurseries for idleness and vice'.

being entirely destitute of friends, or, at least, of any in a condition to assist them, are reduced to a state of penury and distress. Without farther preamble then, I propose that the sum of six millions sterling be raised by a capitation, or *poll-tax*, as it is usually termed; and this to be imposed on such persons, and in such proportion, as the wisdom of parliament may determine.

He proposes to employ this sum in the following manner:

P. 5.

‘ One million to remain in the hands of government for and during the term of seven years.

‘ Five millions to be lent to the public: four millions, at three per cent. interest, to the higher sort, reduced by misfortunes—the sum to each person, from *one hundred pounds to five hundred*. And one million to the lower but industrious class, without interest, in small sums: that is to say, from *twenty to fifty pounds* each.

‘ To some a part of the money intended to be lent might at first be given, and then a farther sum advanced, or not, according as their good or bad conduct shall appear to the committee, who may be assisted in their enquiries by persons to whom a yearly allowance may be given for their trouble.

‘ The simple interest on one million, left seven years in the hands, and for the use of government, at three per cent. is — — —

£210,000

‘ The like interest on four millions lent to the public, is — — — — —

120,000

£330,000

‘ *Note*, The above sum of one hundred and twenty thousand pounds is the interest on four millions for the first year only. This is to be secured for the benefit of the fund, by deducting from the several loans the three per cent. interest, at the time of issuing out the money.

‘ Thus, at the end of seven years, there would be the sum of one million three hundred and thirty thousand pounds in hand, without reckoning the compound interest, and saying nothing in regard to the interest on the four millions during the six following years, or the probable returns on the five millions first lent out to the public, and which returns are to be added to the stock or fund. These returns to be employed in loans to the necessitous, on the same conditions as at first, during the aforesaid term of seven years. The one million, and the interest thereon, to remain, as already proposed, in the hands and for the use of government, during the same space of time. At the end of seven years, the remaining principal and interest to be employed in perpetual loans, according to the pleasure of the committee. The tax to be then again imposed, *or not*, as necessity may require, and which may be known by the report of the committee, who are to lay before parliament, from time to time, a state of their account with the public.

‘ That the higher class, such as tradesmen, manufacturers, &c. will willingly pay, if successful, three per cent. interest on the money lent to them, cannot be doubted; or that they will, in

the

the like case of profiting by their business, return the sum which may have been advanced to them, in order that others may be in the same manner assisted: especially, when it is stipulated, that such persons should, if any particular misfortune might afterwards attend them, be again entitled to relief; *that is*, on proving to the committee, that their failure was not from any misconduct in themselves, but from accidents which it was wholly impossible to foresee, or seeing them, to prevent.'

ART. LIII. *A Letter to the Right Reverend the Lord Bishop of Chester, on the Removal of poor Children from their respective Settlements to the Cotton and other Manufactories at Manchester, &c. &c. &c.* By a Friend to the Poor. 12mo. 40 pag. Price 1s. Faulder. 1792.

PERFECTLY coinciding in opinion with this writer, that the removal of such a number of children is, in every view, wrong—considering the parents or children, we sincerely hope that more friends to the poor will endeavour to put a stop to similar baneful associations; and not allow any enterprising individual to hold out a lure to entice the poor man's comfort from him. Mistaken, indeed, we speak with the emphasis of honest indignation, must be the principles of that commercial system, whose wheels are oiled by infant sweat, and supine the government that allows any body of men to enrich themselves by preying on the vitals, physical and moral, of the rising generation!—These things ought to be considered.

ART. LIV. *On the Prevention of Crimes, and on the Advantages of solitary Imprisonment.* By John Brewster, A. M. Vicar of Greatham, and Lecturer of Stockton upon Tees. 8vo. 34 pages. price 1s. Clarke. 1792.

THE humane writer of this tract recommends solitary imprisonment as the best method to prevent crimes. Much may be said on this subject, which comes home to every bosom; but to confine ourselves to the present point, we shall submit a few hints to the consideration of those who are concerned in the regulation of prisons. We have always doubted, excepting in the case of murder, whether solitary imprisonment would effect any permanent reformation, unless the offender were taught some trade. Supposing, for instance, he were gradually led to work, and informed that the greater part of the profit, accruing from his labour, should be allowed to accumulate to enable him to procure necessaries, when once more sent to begin the world. Without being very sanguine, we might reckon that many of our unhappy fellow-creatures would be snatched from destruction; especially if a testimony was given to each to certify that he had redeemed his character, by acquiring

quiring a habit of industry. We shall only add to these crude thoughts, that the magistrates and different ministers of the several parishes, should take care to countenance the men, who had thus received a second education, or rather who had been at first turned loose on society without ever having been broken-in to order.

M.

ART. LV. *A Sequel to the printed Paper lately circulated in Warwickshire, by the Rev. Charles Curtis, Brother of Alderman Curtis, a Birmingham Rector, &c.* 8vo. 192 pages. Price 2s. 6d. Dilly. 1792.

THE pamphlet now before us, is of a miscellaneous and unequal nature; a great portion of it is occupied with the particulars of an uninteresting dispute with an obscure individual, and the remainder, with a discussion which includes, the polity, the happiness, and the prosperity of nations.

Dr. Parr having received two anonymous letters, of which he suspected the Rev. Mr. Curtis (brother to the alderman of that name) to be the author, an interview took place at the house of Dr. Marsh, of Coventry, on Thursday, September 29, 1791, when Dr. P. produced a written memorial, stating the grounds of his accusation, to which Mr. C. replied; and after 'calling God to witness that he did not directly or indirectly, by himself or any other person, write, or cause to be written, the anonymous letters alluded to,' he desired Dr. P. to make an apology. That gentleman gave a direct and pointed refusal to this proposition, and observing at the same time, 'that he heard the assertions of Mr. C. with attention, and his solemn asseverations with awe; that the denial conveyed in them might be true, but that he was unconvinced.' Mr. C. soon after printed a statement of this transaction, 'merely to gratify the curiosity of his acquaintance in the county of Warwick,' but unluckily, however, this was reprinted in the *St. James's Chronicle*, a circumstance which gave offence to the subscribing witnesses to the manuscript copy, who never intended that it should be published, who gave their assent to it in a *limited degree* only, and who afterwards took exceptions to several of the particulars.

The learned Editor of *Bellendenus*, roused by the progress of a contest which has been lately pushed 'to an extreme degree of hostility,' at length takes the field, and comes in such a formidable array, as will probably make his adversary lament the hour in which he first provoked the vengeance of so formidable an antagonist.

The historian commands attention, and rewards it (says our author) by selecting the more brilliant circumstances of great events, by unfolding the characteristic qualities of eminent personages, and by tracing well-known effects through all the obliquities, and all the

recesses of their secret causes. From the ordinary occurrences of life, as they influence the conduct of extraordinary men, the biographer collects such scattered rays as may be concentrated into one bright assemblage of truth, upon the character which he has undertaken to delineate. Even the novelist throws his enchantments around the fancy by fictitious representations, which he can at will embellish into beauty, or exalt into dignity; and the polemic exercises his dominion over the reasoning faculty, by poignancy of remark, and by subtilty of confutation. But none of these advantages fall to the lot of him who engages in such a narrative as I am compelled to pursue. He ascends no eminence, he reposes under no shade, but is continually toiling onward without the cheering consciousness of progression, sometimes oppressed with languor, amidst the dulness and the sameness of the scenes which surround him, and sometimes roused into exertion, by the noxious weeds that may offend his senses, or by the rude briars that would intercept his way. — — — —

* But with that countless and harmless swarm of scribblers who amuse themselves, and readers equally idle with themselves (continues he) by paragraphs upon my opinions in politics, my peculiarities in dress, or my love of ancient literature, I have too much firmness, and indeed, too much understanding, to be offended one moment. My character, I am told, presents a wide front of attack to these puny assailants, and so long as they abstained from the poisoned weapons of malevolence, I often smiled, as, no doubt, I often *shall* smile again, at the light and feeble shafts of ridicule. But when a clergyman shews, like Mr. Curtis, a fixed determination to inflict, if he can, some deep and deadly wound upon my moral feelings, I will not refrain from doing that justice which I alike owe to him and to myself. The regard which I have generally, and justly paid to literary reputation, must, in this one instance, give way to the sense I entertain of personal honour. "*Omniuo probabiliora sunt quæ laceſſiti dicimus, quam quæ priores.*" Vide Cicero de Orat. Lib. 11.

* Upon one subject, where Mr. Curtis could not mean very well, I have chastised him for the *unſeemlineſs* of his expressions. Upon another, where he reasoned very ill, I have examined the force of all he said, *or meant to ſay*; of all that will meet the mind of some readers, and more than meets the eye of any; of all that malice has hitherto been content to murmur, and all that credulity has been incited to babble. To harass Mr. Curtis himself with a number of *ſucceſſive* proofs, was therefore no less an act of deliberation, than to oppress his cause under their collective weight. Had I been contending with an opponent of giant strength, I should have launched the thunderbolt, and endeavoured to overwhelm him in one instant, by one blow; but upon Mr. Curtis I have showered down the pelting hail* with equal effect. Solidity may be crushed, but feebleness can only be annoyed.

It may not be here amiss to observe, that Dr. P. was partly influenced in his opinion of Mr. C. by an expression made use

* "*Singula levia ſunt, & communia, uniuerſa vero nocent, etiamſi non ut fulmine, tamen ut grandine.* Quint. lib. v. cap. 12. Rollin's edit. Mr. Curtis will not take fright at this expression, for he knows under *what* auspices he received a charter "to sit at ease, midst showers of paper, and fierce hail of pease."

of in his own presence, relative to Dr. Priestley's letters, concerning which the rector of Solihull, 'to his great astonishment, and great sorrow,' confessed, "that if any of them came into his hands, he should have the curiosity to read them."—The fact is, that one of them was actually received *per post* by Mr. Curtis, under a blank cover, and instead of being conveyed to its proper owner, was transmitted to Mr. Pitt. Another was also sent to a gentleman who holds a place of considerable trust under government. Whether Dr. Parr had considered Dr. Priestley as a celebrated Man, or as an injured man, or as a suspected man, he says that he should have pronounced, that every letter of that gentleman's found in *every* place, ought to have been received for him without hesitation, preserved for him without inspection, or transmitted to him without delay, 'by every honest man of every political and every religious party.'

Of the late commotions in the county of Warwick, our author speaks thus :

'I know that the Birmingham riots were distinguished from the London riots by many singular and many hideous circumstances; by a seeming regularity of contrivance; by a "strange chaos of levity and ferocity" in the execution; by reports* of debility, reluctance, and outrageous partiality in the administration of public justice; by the temporary extinction of common prudence, common justice, and common humanity in private companies; by the most shameless language of triumph in some diurnal and monthly publications, which have a wide, and in this case I fear, a baleful effect upon national opinion; and by vestiges of such remorseless and ill disguised approbation in certain well educated men, here and elsewhere, as in times past would have steelled the heart for participation in the massacre of St. Bartholomew, in the fires of Smithfield, and in those human sacrifices which the Christian world has often seen exhibited as acts of faith, by the holy order of St. Dominic.'

* 'Whether these reports be well or ill founded it is not for me to determine. But sure I am, that no blame can be laid on the venerable judges who presided at Worcester and at Warwick, and I am happy to say, that the gentlemen of the grand jury in this county, deserve the thanks of the community, for their upright and impartial conduct. Remembering the escape of other, but, perhaps, not better men, I rejoice most sincerely at the pardon of the two criminals condemned at Warwick, though I confess that the enquiry made into the case of one of them *after his condemnation*, was a very unusual and a very ungracious measure. As to the unhappy wretches who suffered, I lament that their execution at a place so distant from the scene of their crimes, tended to weaken the salutary and awful effects of public justice; and I am sorry to add, that their *general* depravity of conduct being assigned as a reason for their exclusion from the royal mercy, has drawn off the attention of the common people from their guilt in the riots, to their other and lighter offences.—But the Warwickshire business, after all, is dark, *very dark*, and calls for strict investigation in parliament.'

In regard to Dr. Priestley, an intimacy with whom has been urged as matter of reproach by his enemies, Dr. P. observes, that his personal acquaintance with that gentleman did not commence till the spring of 1790. He readily gives him up, as the bold defender of heresy and schism, 'to the *well-founded objections* of his antagonists,' but he cannot think his religion *insincere*, 'while he worships one Deity in the name of one Saviour;' nor does he suppose that his acts of justice, temperance and charity, have the 'nature of sin,' because they sometimes flow more immediately from reason, as absurdly contradistinguished in scholastic language from faith. He will not compare his opinions with those of Mr. Gibbon, because the latter casts aside the evidence of all miracles whatsoever, and derides revelation, as well as rejects it; nor will he degrade his morals to a level with those of Mr. Hume, who has taught the inconsiderate, the ignorant, and the innocent, to think with diminished horror, not of adultery only, 'but of other impurities too flagitious to be named.' In fine, he must look up to him as something *higher* than a mere 'lucky experimentalist,' and must respect him as something *better* than a mere 'decorous atheist.'

'And was it for this,' (says Dr. P. alluding to his acquaintance with Dr. Priestley), 'that, in a season of deep distress and dreadful danger, my principles were on a sudden gnawed at by vermin whispers, and worried by brutal reproaches? That my house was marked out for conflagration? That my family were, for three days and three nights, agitated with consternation and dismay? That my books, which I have been long collecting with indefatigable industry—upon which I have expended more than half the produce of more than twenty years unwearied labour—and which I considered as the pride of my youth, the employment of my riper years, and perhaps the best solace of my declining life—was it for this, I say, that my very books were exposed to most unexpected, most unmerited destruction? In what age, or in what country do I live? Whither as an unoffending citizen shall I flee for the protection of the laws; and where, as a diligent and a faithful teacher of christianity, where shall I look for its salutary influence, even among those who make their boast of being its most zealous defenders?'

Among a variety of incidental information, we learn from the author, that in the earlier part of his life he thought the test act oppressive, but in the year 1782 he changed his opinion, and in 1790 strenuously opposed the attempt to procure a repeal of it; that he is a friend to some well considered reform of parliament, with a just attention to every species of property, personal and real, and with little or no change in the circumstance of duration;—to the revision of the poor laws, the tythe laws, and the excise laws—the mitigation of the penal code—the regulation, but *not* the suppression, of the ecclesiastical courts—the regulation, *or* the suppression, of every corrupt and imperious corporation—the establishment of a more
vigorous

vigorous police—the removal of every ensnaring ambiguity, and every oppressive partiality, on the subject of libels—and, above all, a more serious attention of the legislature to the cause of education, both for the prevention of crimes and the improvement of virtue. ‘These are the objects which I have most at heart. Ashamed I am not of avowing them, because they loosen no one ancient bulwark, because they leave the crown, the peerage, and the church, nothing to fear, and because they give the nation at large much indeed to hope.’

In regard to the revolution of France, the doctor sees much to lament, and much to condemn, in the ungracious act of wrenching from the crown the splendid prerogative of making war and peace; in the hopeless wreck of nobility; in the withering honours of the dignified ecclesiastics; in the shattered fortunes of the exiles, ‘and in that decree which ravished from primogeniture all its salutary, as well as all its noxious privileges, instantaneously and indiscriminately.’

At the same time ‘more and greater subjects, not of blame, but of commendation,’ rise to his view, in the attempts to simplify an intricate, uncouth, and ponderous system of jurisprudence; in the abolition of *lettres de cachet*; in the institution of juries; in the mitigation of punishments; in the plenary toleration granted to religious sects.

Upon the first appearance of Mr. Burke's work, he felt, like many other men, ‘its magic force,’ and, like many other men, he was at last delivered from the illusions which ‘had cheated his reason,’ and borne him onward ‘from admiration to assent.’ He cannot subscribe to the black catalogue of crimes, which that gentleman has charged upon all the motives, and upon all the measures of the national assembly, and he loudly condemns ‘the counsels of those sanguinary fanatics, who would unblushingly and unfeelingly rouse the unsuspecting sword of foreign potentates, and point it without provocation, without precedent, without any other plea than will, without any other end than tyranny, against the bosoms of Frenchmen contending with Frenchmen alone, upon French ground alone, about French rights, French laws, and French government alone.’ In short, our author deprecates ‘the threatened crusade of ruffian despots,’ and fervently beseeches the righteous Governor of the universe to confound all the devices of all the parties, ‘directly or indirectly leagued in this complicated scene of guilt and horror.’

Dr. P. allows that he was both interested and convinced by Mr. Paine's very able narrative of the progress and circumstances of the revolution at Paris; but he gives that gentleman no credit for ‘his abstract politics.’ ‘Upon my first approach towards him I was instantly repelled to an immeasurable distance, and for a time was content to view him, as philosophers

losophers look through a telescope at some dim and sullen planet, whose orbit is at the remotest extremity from the centre.' 'I recognize in Mr. Paine (adds he) a mind not disciplined by early education, not softened and refined by a various and extensive intercourse with the world, not enlarged by the knowledge which books supply, but endowed by nature with very great vigour, and strengthened by long and intense habits of reflection. Acute he appears to me, but not comprehensive, and bold, but not profound. Of man in his general nature, he seems only to have grasped a part, and of man as distinguished by local and temporary circumstances, his views are indistinct and confined. His notions of government are, therefore, too partial for theory, and too novel for practice; and, under a fair semblance of simplicity, conceal a mass of most dangerous errors.'

The doctor makes a long and studied eulogium on the peerage of England; he courteously praises 'the moderation of him who governs,' and the 'noble and generous nature of him who is to succeed;' he now and then takes short excursions into the barren regions of domestic politics; he sometimes commends the opposition by implication, and on one occasion (relative to the cession of Oczakow) openly condemns the conduct of the ministry; but in regard to the tenets, the principles, and even the interests of the established church, his opinions are strictly *orthodox*, and he is careful not to utter a single word that may prevent him, on any more auspicious occasion, from changing 'the scantiness of his ecclesiastical income,' for the revenues of an opulent dignitary, to which, indeed, his learning, his character, and abilities, fully intitle him to aspire.

As to his style, it will be seen from the specimens we have given, that it is bold, masculine, and authoritative; his sentiments too are for the most part open, liberal, and candid; but his present work is wanting in method, crowded with quotations, and manifestly, and perhaps from the very nature of the subject, unavoidably deficient in that happy and luminous arrangement, which produces perspicuity, and ensures precision.

ART. LVI. *A Letter to Philip Thicknesse, Esq.* By Charles Bonnor, Resident Surveyor and Deputy Comptroller General of the Post-Office. To which is added, *Mr. Thicknesse's Answer.* 8vo. 25 pages. pr. 6d. Fores. 1792.

THIS pamphlet is indebted for its appearance to a letter lately published by Mr. Thicknesse, (the *irritability* of whose disposition is well known,) in which he accuses Mr. Bonnor of ingratitude.

We shall not renew a discussion which ought never to have taken place, and which is now sinking fast into the vale of oblivion.

S.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ROYAL ACADEMY OF SCIENCES AT PARIS.

Feb. 15. Mr. de Lambre, well known for his important astronomical labours, and already member of several foreign societies, those of London, Berlin, Stockholm, &c., was unanimously elected to the vacant place of geometrician, and his election has been confirmed by the king.

ART. II. ACADEMY OF SCIENCES, ARTS, AND BELLES-LETTRES, AT DIJON.

The following question is proposed for 1794 by this academy. *To determine, from observation, at what period, and in what kinds, of pulmonary phthisis, it is proper to prefer the high and tonic regimen to the low and cooling, and vice versa.* The prize is 300l. [12l. 10s.], and the papers must be sent before the first of April 1794.

ART. III. ACADEMY OF SCIENCES, BELLES-LETTRES, AND ARTS, AT LYONS.

Dec. 6. None of the papers sent on either of the three questions for 1791 [see our Rev. Vol. VII. p. 105-6] being satisfactory, they are renewed, with some little alterations. That on *woollen manufactures* stands as before, but it is observed, that the answers must apply particularly to the last branch of it: the others are given in the following terms: *In the present state of our manners, what truths and what sentiments ought philosophy and literature to be employed in inculcating and explaining with most energy for the greatest advantage of the present generation?* Note, in a pamphlet entitled *Coup-d'Oeil sur les Quatre Concours pour le Prix de M. l'Abbé Raynal, &c.* the academy has given some explanations which the subject required. *Are not the phenomena of the ascent of the sap in trees, and its periodical renovation demonstrated? What are the causes of this ascent, in the spring, and in the month of August, or of July, according to the climate? What influence can the ascertainment of these causes have on the principles of agriculture?*

The prize for the last is doubled, and it is open till the year 1794: both the others are for 1793, as is the following new question. *What are the most certain and least expensive mechanical means of guarding mills, and other works (usines), established on rivers, from a stoppage of their movement, to which they are exposed in hard frosts?* For this the prize is a gold medal of 300l. [12l. 10s.]

The papers must be sent before the 1st of April in the respective years.

ART. IV. ROYAL SOCIETY OF MEDICINE AT PARIS.

Feb. 28. The society has this year the regret to have received no memoir to which it can award any of the prizes proposed. On the question respecting the rickets, [see our Rev. Vol. VII. p. 225] however, though the intention of the society, the improvement of the

mode of treating the disease, has not been answered, some good papers have been sent; and it has in consequence thought proper to bestow a gold medal of 100l. [4l. 3s. 4d.] on prof. Baumes, of Montpellier, and one of 50l. [2l. 1s. 8d.] on Dr. Chéron, of Argentan, and to make honourable mention of the performances of Dr. Bertrand, of Sisteron, and Dr. Rudolphus Buchhave, of Copenhagen. The society invites all physicians and surgeons to send any new observations they may collect, capable of throwing light on the treatment of the rickets, or distortion of the spine (*la maladie vertébrale*), as likewise on preserving the health of armies, the questions on each subject [ib. p. 226] being withdrawn.

The question on the analogy between scurvy and putrid fever [Vol. VIII. p. 467] appears not to have been thoroughly comprehended by those who have sent papers on it, though that of which the motto is Boerhaave's 1056th aphorism contains some useful observations. When the scurvy, and malignant or slow nervous fever, are attentively compared, we are at the first view led to believe, that these two diseases constitute but one, under two different forms; and that the malignant fever, without the acute and febrile character which distinguishes it, would be nothing but the scurvy, and that the scurvy complicated with an acute fever could not be distinguished from malignant fever; so that the latter appears to be to acute what the scurvy is to chronic diseases, both being the effect of a putrid dissolution of the blood, which has its peculiar course in each of the two cases. The at least apparent identity of these two kinds of disease seems more probable from their having been confounded under similar appellations by authors of considerable repute. We may observe too, that both are accompanied with the same kind of eruption; namely, petechiæ, or purple spots, from which inflammatory eruptions differ essentially by rising above the surface of the skin. Finally, we should not forget, that the slow nervous fever is of all acute diseases that in which the fever is least; and that the scurvy, particularly when it is putrid, is of all chronic diseases that in which the fever is most intense, and comes nearest to malignant and pestilential fevers. The discussion of this subject will lead to one of the greatest questions of practical medicine, namely, in what consists the character of acute or chronic diseases? These reflections may serve to guide the competitors for this prize, now announced for the last time, in their answers to the question. The prize will be 600l. [25l.], and the papers must be sent before the first of May 1793.

The following new question is proposed to be answered before the first of January next. The prize 600l. [25l.]. *What is the best method of teaching the practice of physic in an hospital?* This question includes several, all of which require to be solved. As, whether the clinical school should make part of a large or small hospital? What should be its situation, aspect, extent, distribution, and dependencies (*accessoires*)? What should be the number of beds, and how should they be arranged? Diseases may be considered with respect to age, sex, trade or profession, and difference in themselves. Lying-in women, persons labouring under infectious diseases, maniacs, children, and convalescents, ought to be treated in the presence of the pupils; and these persons ought to be lodged in separate apartments. The forms of the registers, diaries, and tickets for the beds of the patients, afford

afford room for useful remarks. The professor will regulate the distribution of diseases, the functions of the pupils, the order of visiting, and that of the lectures, with the duration of each course. In what manner should the observations of the year be collected? in a simple journal, as by Van Swieten; or in a methodical work with additional remarks, and the observations of others, as by De Haën? The choice of the professor has considerable difficulties. Into this school pupils certainly are not to be admitted without a certain degree of previous instruction. How are they to be chosen? What should be their number in proportion to that of the patients? With what offices should they be intrusted, and how should they be advanced in them? Surgery, as well as medicine, should be taught in the clinical schools; and what is said of the one may be applied to the other. Whilst these schools are places of instruction for the pupils, they will be places of study for the professors, who, whilst they submit to the test of experiment the many questions in physic yet undetermined, will teach their pupils the grand art of observation. In 1790 the society published a scheme of an hospital for study, and of a clinical school, in its *Nouveau Plan de Constitution pour la Médecine en France*, &c. [see our Rev. Vol. IX. p. 349 and 469]: critical remarks on this publication it particularly requests. Above all things it desires foreign physicians, who have taught or studied in any of the clinical schools now existing, to impart their observations. Answers to all these questions are not expected from one person; but the society will unite into one view all the useful advice that may be scattered through the memoirs of the several competitors, giving to each that which is his due.

At this meeting the small gold medal was bestowed on Mr. Poma, for his topographical essay on the military hospital at Nancy, and the barracks there; and on Dr. Arnaud, of Puy, for his essay on the medical topography of that canton. A memoir on the establishment of a committee for inquiries concerning the diseases of mechanics was read, for Mr. Mauduyt. Mr. Doublet read an abstract of a report on the mad-house at Charenton, with remarks on madness, and hospitals for maniacs. Mr. Vicq-d'Azyr read eulogies of Messrs. Braban, Baux, Cothenius, and Delius, associates of the society, and of prof. Murray, foreign associate. Mr. Caille read a memoir on the disease commonly called *lait repandu*. Mr. Thouret remarks on some improvements in the management of the *Hôtel-dieu*, which are of urgent necessity. And Mr. Tessier, a memoir on the divers substances employed for making bread in the different departments of France.

ART. V. *Vienna*. The committee appointed by the late emperor, Joseph II., to adjudge the prize on the subject of usury, have awarded it to Mr. J. Arn. Günther of Hamburg, whose work we have already noticed. [See our Rev. Vol. XI. p. 236].

M E D I C I N E.

ART. VI. *Vienna*. *Plan d'Ecole clinique, &c.* Plan of a clinical School, or Method of teaching the Practice of Medicine in an academical Hospital: by J. P. Frank. 8vo. 37 p. 1790.

This interesting tract was written in consequence of the author's being requested by the magistrates of Genoa to give them a plan for an hospital

hospital for the instruction of young physicians. It is worthy the pen of a director of the clinical establishment of two of the most celebrated academies in Germany and Italy, and deserves to be read by all who are engaged in similar undertakings. *Jen. Allg. Lit. Zeit.*

B O T A N Y.

ART. VII. Leipzig. *Flora Lipsiensis, &c.* The Leipzig Flora, containing the Plants growing spontaneously or commonly cultivated in the Neighbourhood of Leipzig, described according to the sexual System revised and corrected: by J. C. Baumgarten, M. B. 8vo. 886 p. 4 copper plates: price 2 r. 8 g. [8s. 8d.], with coloured plates 2 r. 20 g. [10s. 6d.]. 1790.

This Flora is distinguishable for its fullness, and the unwearied diligence of its author. It includes the plants growing in a circle of five German miles diameter. On the plates are delineated *veronica longifolia*, *orchis sambucina*, *polypodium cristatum*, and *clavaria coccinea*, *terres*, & *fulva*. *Jen. Allg. Lit. Zeit.*

ART. VIII. Leipzig and Straßburg. S. Lumnitzer, D. M., *Flora Posoniensis, &c.* The Presburg Flora, according to the sexual System of Linné: by Steph. Lumnitzer, M. D. 8vo, price 6 l. [5s.] 1791.

Dr. L. has followed the arrangement of the last edition of Linné by Murray, except admitting a few genera from Willdenow's Berlin Flora, as the *pollickia* and *taraxacum*, and adopting Hedwig's classification of the *cryptogamia*, in every thing but the ferns, which he gives according to Linné. In this Flora there is but one plate, representing the *smyrnium perfoliatum* L., of which we know but one imperfect figure, that is in Matthiolum on Dioscorides.

Mr. Willemet. Journ. de Médecine.

ART. IX. *Mémoire sur le Genre Anthistiria, &c.* Memoir on the Genus Anthistiria, Lin. Fil. Sup. p. 13, read at the Academy of Sciences: by M. Desfontaines. *Journal de Physique.*

Mr. D. having examined a great number of flowers of the genus in question, has observed their characters to be very different from those given by Linné. He gives them as follows. *Flores polygami, masculi 4 sessiles, verticillati, 2 alteris pedicellatis. Cal. 1 glumis. Cor. 2 glumis mutica. Flos centralis hermaphroditus. Cal. 6. Cor. 2 glumis: Arista tortilis e fundo corollæ.* Mr. D. enumerates three species; *a. imberbis*, which he has found in the neighbourhood of Constantine and Bonne, and Mr. Billardiere in Syria: *a. ciliata*, originally from India: and *a. barbata*, received by Mr. Thouin from the Isle of France.

M I N E R A L O G Y.

ART. X. Freyberg. *Neue Theorie von der Entstehung der Gänge, &c.* A new Theory of the Origin of Veins, applied to Mining, particularly at Freyberg: by Ab. Gottlob Werner. 8vo. 256 p. price 22 gr. [3s. 3d.]. 1791.

Mr. W. has treated his subject, interesting both to the history of the earth and the practice of mining, with his usual acuteness, and has opened the way to important observations on this part of geology, by determining

determining the point of view in which the state of veins, their changes, and their various relations to one another are to be considered. The grand outline of his theory is, that all true veins have been formed by precipitates from a fluid, deposited in clefts. That this is the most probable way of accounting for them we are ready to allow, yet it has considerable difficulties, and we think Mr. W.'s arguments far from convincing; particularly as they are drawn from a partial view, his observations being nearly confined to the mines of Saxony. A short history of preceding theories of veins, which Mr. W. gives, with remarks on the principal authors who have noticed the subject, from Diodorus Siculus to the present time, will be acceptable to many, though his partiality for Saxon writers is evident.

Jen. Allg. Lit. Zeit.

MATHEMATICS.

ART. XI. Paris. *De la Déclinaison & des Variations de l'Aiguille aimantée, &c.* On the Declination and Variations of the magnetic Needle: by Mr. Cassini, Member of the Royal Academy of Sciences, and Director of the Royal Observatory at Paris. 410. 64 p. with plates. 1791.

Mr. C. has for more than ten years paid assiduous attention to the movement of the magnetic needle, and has collected a numerous series of observations, made with a peculiar instrument, the interesting results of which he here presents the public. The needle Mr. C. suspended with silk threads, after the manner of Mr. Coulomb, observing its variation at different hours of the day. About one o'clock in the afternoon the needle attains its greatest variation from the north, and, after resting immovable for some time, it returns in the afternoon, till towards the evening it attains the point from which it set out in the morning. Fixed during the remainder of the day, and all the night, in the morning it recommences its movement. The moment at which the needle attains its greatest variation alters, apparently according to the difference of the seasons, from noon to three o'clock in the afternoon. The motion of the needle is oscillatory, it incessantly advancing and returning alternately. In the interval betwixt January and April the magnetic needle pretty generally declines from the pole towards the west. About the month of April it never fails to approach the pole, till near the summer solstice, when it resumes its direction towards the west, and generally arrives about the beginning of October at the point from which it set out the beginning of May. From the month of October it continues its march towards the west, but no longer describes so great an arc. The general march of the needle from the vernal equinox to the summer solstice is retrograde, and from the summer solstice to the vernal equinox direct; thus the arc of progression, described in the course of nine months, being much greater than that of retrogradation, described in three, the angle of variation increases annually about seven or eight minutes. Mr. C.'s last observation of the absolute variation was taken the thirtieth of July 1791, at half after twelve, when it was $22^{\circ} 4'$; whence it may be inferred, that the mean variation of 1792 will be $22^{\circ} 5'$: it is to be observed, however, that the needle made use of on this occasion could not be suspended with as much perfection as the others that were employed to ascertain the diurnal variation, so that an error of ten minutes

minutes may possibly have occurred. Mr. C. found, that his compass was considerably deranged if he stood some time near it: and on attempting to examine the variations with a needle weakly magnetised, he found it impossible.

After having touched on the principal results of Mr. C.'s observations, we believe we may hazard a conjecture on the cause of the remarkable phenomena of the diurnal and annual variations of the needle, of which he has established the laws. To us it appears, that they are natural consequences of the position of the magnetic pole, and of the influence of heat on that part of the hemisphere. Let us compare astronomical circumstances with observation. The magnetic pole towards the north is a point which we may suppose to be in lat. 71° , and long. 280° , reckoning from the first meridian, west of Baffin's and Hudson's bays, to which nearly the directions of the needle in the different parts of our hemisphere tend. This position has lately been confirmed by the variation of 51° observed at Gothaab in Greenland, in lat. 64° , long. 327° . From the fifteenth of May to the twenty-seventh of July, this part of the earth is heated by a continual sun: from the sixteenth of November to the twenty-fifth of January, it is in constant darkness. Now it has been observed, that from January to April the needle declines from the pole, and proceeds towards the west; but that from April to July it returns towards the east. From July to December the needle proceeds towards the west, because the heat decreases. The diurnal variations also follow the same law. At six in the evening at Paris it is noon at the magnetic pole, and the needle re-approaches the north: from noon to three o'clock at Paris, it declines towards the west, but this is from six to nine in the morning at the magnetic pole, when the heat has not yet exerted its action. This effect is analogous to that of the seasons, and appears to be governed by the heat of the day, as the annual motion of the needle is by that of the year. The electric fluid unquestionably influences the magnet, as the action of the aurora borealis on the needle proves. This fluid appears to have a general tendency towards the pole of the world, as Franklin and Buffon have maintained. It is natural then, that an increase of fire and heat should augment the current of electric fluid towards the poles; and, if this be so, the needle ought to approach the pole of the world, as its most natural direction. What we say of the magnetic pole, ought to be understood more generally of all the surrounding regions, to a considerable distance, the internal constitution, the mineralisation, and the electrification of which must influence the general direction of the magnet. This is no doubt the reason why the south magnetic pole is not opposite to that of the north. According to Buffon (*Traité de l'Aimant*, p. 188, Mem. of the Ac. of Petersburg, Vol. xvi.), it ought to be west of Diemen's land: but the observations of Cook in 1773 and 1777, and of Furneaux in 1774, give but a few degrees of variation on that coast; whence it must be inferred, that the magnetic pole is much nearer the south pole: thus in the chart which Euler published in the Berlin Memoirs, in 1757, the magnetic pole is in lat. 75° , long. 265° ; the south pole, lat. 57° , long. 203° . Mr. Lemonnier places the latter in lat. 80° , long. 160° or 165° , in his *Loix du Magnétisme*, Part II. p. 40, 1778.

Mr. de la Lande. *Journal des Sçavans*.

TOPOGRAPHY.

ART. XII. *Brunswic*. Mr. Ribbentrop has published the 2d and last volume of his Description of Brunswic [see our Rev. Vol. VIII. p. 111], which renders his work one of the completest and most satisfactory accounts of a single town with which we are acquainted.

Jen. Allg. Lit. Zeit.

ART. XIII. *Petersburg*. *Versuch einer Beschreibung der Russisch-Kaiserlichen Residenzstadt, &c.* Sketch of a Description of Petersburg, the Residence of the Empress of Russia, and what is worthy Notice in the Neighbourhood: by J. G. Georgi, M. D. Fellow of the Imperial Academy of Sciences, &c. 2 vols. 8vo. 596 p. besides a full index, a plan, and a map. 1790.

The importance of the city here described, and the excellence of its description, render this work one of the most interesting of its kind. We know no writer who has written in Russia on that country with as much freedom and impartiality as Dr. G. In 1787 the number of houses in Petersburg was 3441, of which 1291 were of stone. Of inhabitants in 1789 were reckoned 217948; and though some of these were only temporary ones, yet the court, the academies, and the men of three garrison regiments were not included. From 1764 to 1780 were carried off by accidental deaths 1846 persons, and of these the greater part were frozen to death when drunk. These are now become more rare. Very old persons are seldom to be met with. The mortality of persons between the ages of 20 and 25 is astonishing: from 1764 to 1780 no less than 14752 men and 973 women of those ages died. Dr. G. does not attempt to account for this. Of all the establishments here none do the empress so much credit as the public schools. As an appendix Dr. G. has added 'a Sketch of the natural and economical State of the Government of Petersburg,' which is also published separately, under the title of *Abriss der natürlichen und ökonomischen Beschaffenheit des Peterburgischen Gouvernements*.

Jen. Allg. Lit. Zeit.

POLITICAL ECONOMY.

ART. XIV. *Paris*. *Réflexions sur les Moyens d'améliorer la Culture de la Soie, &c.* Reflections on Means of improving the Culture of Silk in France, and increasing its Produce; with a Plan for effecting these Purposes: by Salv. Bertezen. 8vo. 33 p. 1792.

The Royal Agricultural Society has lately bestowed a gold medal on Mr. B. for his attention to the subject of silk worms [see our Rev. Vol. XII. p. 345], on which he here offers us much information. He observes, that temperate climes are much more favourable than hot ones to those insects, so that France and England are fitter for them than Italy: and that by a new method of managing them, which requires no more labour or expence than the common ones, and at the same time guards them against those accidents by which they are sometimes destroyed, they will furnish at least one-third more of silk of a better quality, and afford three different crops in one year. What Mr. B. says with respect to climates is obviously contrary to the received opinion, which yet seems reasonable from the temperature of the climate from which they were originally brought to us, and that of

of those in which they have been bred with success. His opinion, however, he assures us, is fully confirmed by experience. From adopting this principle he has arrived at the power of obtaining cocoons perfectly white or yellow at pleasure; and by his new methods of proceeding he has found their weight amount to five grains and upwards, even as far as ten: whilst hitherto their colour has always appeared to depend on chance, and their weight has been from one grain to five. It was at London, that Mr. B. obtained the first two of ten grains each. Of late their number has so much increased, that he hopes to bring them all to the same standard. The advantages of order and method are particularly great in the management of silk-worms, and on no occasion, perhaps, more neglected: it is this negligence, and the false opinion, that they require a warm climate, that are the two grand destroyers of these insects. *Feuille du Cultivateur.*

COINS AND MEDALS.

ART. XV. *Jena.* A collection of ancient coins, consisting of about 1400, are to be disposed of here, at a reasonable price. Besides some Punic, Spanish, Greek, and a few gold coins of the middle age, are 600 silver pieces of the Roman emperors and others. The rest are brass, of the first, middle, and third sizes, amongst which are an undoubted Antinous, and a beautiful Otho, with other valuable ones. Farther particulars may be had of Hrn. Hofr. Loder.

Jen. Allg. Lit. Zeit.

ART. XVI. *Cleves.* The Gufen collection of coins, comprising 103 gems, 1667 gold and silver coins, and 1682 Greek and Roman copper coins, with an historico-critical description by the late possessor, also an addition of 1336 Roman coins, and a few modern coins and medals, are to be disposed of. If not sold in one lot by the 20th of June, they will be put up to auction on the 26th of July. Application may be made to Hrn. Geh. Secr. Wülfingh, or Hrn. Regierungs-Registrator Zincke. Catalogues may be had also at the office of the *Allg. Literatur-Zeitung* at Jena, and at that of the *Unparteiischen Correspondenten* at Hamburg.

Jen. Allg. Lit. Zeit.

D R A M A.

ART. XVII. *Paris. Théâtre de la Nation.* March 6. *La Mort d'Abel*, "The Death of Abel," a tragedy, in three acts, by Mr. Legouvé, was presented for the first time.

For these thirty years we have been forced to admire in the closet the Death of Adam, translated from the German of Klopstock; but we have obstinately determined to think, and to assert, that a piece of which the subject was taken from the first ages of the world could not succeed on our stage. Mr. L. however has attempted to undeceive us, and the great success of his play has proved, that the French are not yet incapable of feeling the force of sentiments conveyed in the simple garb of nature.

Feb. 24. was performed, with great success, *Le vieux Célibataire*, "The old Bachelor," a comedy in five acts, in verse, by Mr. Colin d'Harleville. The subject is well calculated for the stage, and merits a place on it, both in a moral and a political view. The character of an old bachelor, indeed, is not new, but it has never before been treated with so much art and judgment. *L'Esprit des Journaux.*